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ABSTRACT

This study begins with a short history of minority educational experience on white college campuses. In recent years many colleges and universities have enrolled black students. The focus of this study is on a model recruitment program for training non-white elementary school teachers at Concordia College, St. Paul, Minnesota. Data for the study includes a survey of attitudes among advisory committeemen, administrators, faculty, non-academic staff, students participating in the program, and other students; the grade point average of students in the program, the retention of these students, and their test scores. The responses to the attitudinal survey indicate that there is little opposition to having minority students on campus. Most respondents state that they are willing to go out of their way to see that the black and Indian students are successful on campus. Several pitfalls in interpreting the Concordia experience are discussed. These are criteria for selection, administrative commitment and academic and social atmosphere. The book includes the results of a five year follow-up on the original study. (Author/JM)

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"Blacks on White College Campuses"

by Dr. Maurice W. Britt

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Dedicated to my wife and family without whose patience
and understanding this work could not have been completed,

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Preface

The initial thrust for the ensuing work was begun when the author was director of the M-TEPS program at Concordia College, St. Paul. Concurrent with the establishment of this program, he also was working toward a Doctorate at the University of Minnesota under the able guidance of Dr. Clifford Hooker. In searching for a topic for his dissertation, the decision was made to focus on various aspects of the M-TEPS program. The result was a thesis entitled "An Analysis of an Educational Program for Non-White Students at Concordia College, St. Paul."

While working on the thesis, it occurred to him that the experience gained at Concordia and the research necessary to complete his paper would be of value to other colleges and personnel engaged in the same type of endeavor. The important viewpoints of seeing what was done, of insight into the philosophical thought behind the program and of the suggestions for improvement could help those similarly involved to avoid mistakes as they develop programs of their own.

Many valuable suggestions were offered along the way. The author wishes to express his appreciation to the following people who gave generously of their time and effort toward the culmination of this work: Dr. William A. Poehler, former president of Concordia College, St. Paul, who, with great insight, was the architect who made a dream into a reality; the Concordia staff, especially Dr. Mueller, Dr. Otte, Dr. Warnke and Dr. Meyer. Not enough can be said for the generous patience and forbearance which they showed to the student initially recruited and later to the author as he pursued this work.

Thanks also are due to publisher and editor Clarence Carter of Challenge Productions, Inc., for his patience and helpful suggestions which expanded and brought into broader focus this entire study.

Introduction: A Socio-historical Background

Blacks on White Campuses is primarily a publication of the author's 1971 doctoral thesis for the University of Minnesota with a post-doctoral follow-up prescriptive chapter. The study focuses specifically on the special Metropolitan Teacher Education Program Selection (M-TEPS) inaugurated for non-White students in the summer of 1968 at Concordia College, St. Paul, Minnesota. The analytical investigation offers a typical example of how unskilled the majority of the predominantly White institutions of higher education have been in meeting the needs of the large number of minority students that they massively recruited for their campuses. The recruitment evolved out of a sense of overwhelming guilt following the assassination of the famed civil rights leader Dr. Martin Luther King Jr. in Memphis April 4, 1968. Inasmuch as Dr. Britts was the coordinator of the M-TEPS program at Concordia College from 1968-70, he was in a unique position of having been actively involved from the outset in the programming guidelines. Thus, it is understandable that much of his study concerns itself with the administrative attempts for program implementation because the success or failure of any academic undertaking ultimately depends on the sensitivity and cooperative support that stems from the institutional hierarchy. This is especially important in private colleges where historically presidential power tends to be more autonomous than consultative.

Knowing, however, that all phases of the college were associated in varying degrees with the program, the author did not restrict his questionnaire sampling to the administration but included input from the academic and non-academic staff (both White), and the recruited M-TEPS students as well as the adult college-community advisory group as one tool of measurement for his prescriptive recommendations. The utilization of such a broad-based sampling by the author adds to the intrinsic value of this study for those persons directly involved with Black recruitment on White college campuses. Graphic illustrations from these varied population groups give the reader some visual documentation as a further evaluative tool.

Maurice W. Britts received his elementary and secondary education in Alton, Ill., where he was born in 1928. He attended Springfield Junior College, Springfield, Ill., and St. John's University, Collegeville, Minn., receiving his B.A. degree in English from the latter institution in 1954. His M.A. degree in educational administration from the University of Minnesota followed a high school teaching career in St. Louis, Mo., and service in the U.S. Navy during

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the Korean conflict. It was while working towards his doctorate in educational administration-sociology from the University of Minnesota that Dr. Britts directed and evaluated the Concordia College Minority Recruitment Program. Because he had held positions as a teacher, counselor and principal, and he was the project director of the Minneapolis Public Schools' Human Relations Center, besides holding visiting professorships at Concordia College and the College of St. Thomas (both in St. Paul), Dr. Britts was highly qualified to bring the needed extensive multi-educational expertise for an experimental program involving minority students. Considering that Dr. Britts' entire life had been spent in integrated schools, he could identify personally with what Lerone Bennett has described as the "Reading, 'Riting and Racism" of our educational system, for one can be certain that Black history week activities or any other activities geared to the highlighting of the achievements and contributions of Black Americans to western civilization were not then (an maybe still not) part of the Alton, Ill., school curriculum.¹ Dr. Britts also could bring to the program certain personal memories of the "overt" and "covert" racism so prevalent in northern integrated communities and a knowledge of the subsequent socio-psychological damage that already has been done to Black youths before any of them enter institutions of higher education—something M. H. Freeman, a "free" northern Black, in 1859 characterized as a major cause for the "depreciation of self-respect in the Colored Child." This perspective statement, it must be noted, was in print before the successful 1954 supreme court school desegregation decision which had been based to a great extent on this particular concern.² In addition, it should be remembered that Dr. Britts himself had been a Black student at a predominantly White, private, church college, followed by his graduate studies at the approximately 96 percent White state University of Minnesota, and that his professional career included both teaching and administrative activities in pre- and post-secondary institutions. Knowing that Dr. Britts could empathize personally with the majority of his subject population, one can better appreciate the author's rarely found insights as he presents his recommendations.

While special recruitment efforts to increase Black students on White campuses reached its "great pressure push" during the 1960s, much of what has happened and still is happening to Black American college students at these institutions was foreshadowed before the Civil War. Despite the fact that formal education for Blacks, both "free" and slave, was severely limited by the slave system, which affected attitudes and legal structures in the north as well as in the south, a few Blacks did receive their education with Whites. For this reason, Dr. Britts has given the reader a historical overview of Blacks on White campuses in the first chapter. The graduation of Edward Jones from Amherst College Aug. 23, 1826 and John Brown Russwurm from Bowdoin College Sept. 6, 1826 offers conclusive evidence that despite the paternalistic and/or racist obstacles of that era, the ability and determination of Black Americans

for intellectual advancement as a means of self-improvement for themselves and their race preceded the post-emancipation freedman schools.³ That Edward Jones was a Black student from the slave-holding city of Charleston, S.C., where his father, a "freedman," was a hotel-keeper and caterer, is further evidence of Black pride and determination against all odds for intellectual improvement.⁴ Edward Mitchell, a graduate of Dartmouth College in 1828, is said "to have been Colored."⁵ Carroll Culter gives a similar type statement concerning a "supposed Black matriculating at Western Reserve University in 1832."⁶

As might be expected, the largest antebellum "sprinkling of physical pepper" among the White student population was found at Oberlin College; Blacks represented five percent of the student body between 1840 and 1860. According to Charles Wesley, by the time of the Civil War, it was reported that Blacks were one-third of the students at Oberlin, which included besides those numbered among the college student body those of the several preparatory units.⁷ Oberlin's establishing policy of admitting students irrespective of race in 1833 was a radical move on the part of the college founders, who were part of the anti-slavery movement. Their "liberalism," which permitted and encouraged Blacks to be involved in the varied school activities, was, however, suspect by Robert Fletcher, the college's first major historian, when he wrote of the "tendency among certain persons to emphasize the virtues and intellectual achievements among their Colored students and to lionize them socially as part of the anti-slavery propaganda."⁸ Considering that W. E. Bigglestones' 1971 study of Oberlin from 1865 to 1940 offers substantial documentation that discriminatory practices on and off campus were the "expected norm" during those post-emancipation years, one gets from the anti-slavery enthusiasts an eerie example of the neo-paternalistic 1960 attitude toward Blacks that is so often found among the "do-gooders" and "curiosity diletante" White academicians.⁹

Ironically, the most ambitious pre-Civil War push for interracial education took place at Berea College, located in the heart of pro-slavery Kentucky. The founders of the college, radical abolitionists such as Rev. John Gregg Fee (son of a Kentucky slaveholder who graduated from Lane Theological Seminary, Ohio), educators John A. R. Rogers (the school's first principal) and E. R. Fairchild (president of the college from 1869-89), "insisted that their educational program must incorporate the total equality of the Negro and a fifty-fifty ratio of Black and White students."¹⁰ Although no Blacks were admitted to Berea before the Civil War, this liberal theological stance remained an attitude of Rev. Fee's throughout the waning years of slavery, the Civil War years, and several decades beyond the period of Reconstruction. Despite pressures from the Ku Klux Klan, the policy of total equality (numerically and otherwise) remained in effect at Berea College until 1892 when a new president, William A. Frost, began to concentrate his emphasis on increasing the number

of White Southern Appalachians in the school. Until his death in 1901, founder Fee fought to keep the school to its original commitment to Black students, but the national racial patterns of complete racial segregation, which President Frost evidently favored, were finalized in 1904 when the Day Law Policy was pending in the Kentucky Legislature to make the coeducation of races illegal at Berea College.¹¹ It did not, however, take a court order to make Blacks aware of the prejudicial ethos that had come in greater abundance with the ascendancy of President Frost. Besides the already established segregation in living accommodations and the elimination of Black students from non-curricular activities, the 1895 refusal by President Frost to grant a professorship to Berea's only non-White instructor, J. S. Hathaway, left no room for doubt regarding their status on that campus. As what seems to have been a conscience-saving device following the 1904 decision, Berea College officials sent the few still enrolled Black students to Fisk and other colleges at Berea's own expense. With the founding in Berea of Lincoln Institute as a vocational and industrial school, "more suitable to the needs of Negroes," societal myth-building about Blacks having no need or ability for liberal arts training was achieved.¹²

Separate Black colleges, one solution to the prevailing negative White reactions toward Black students on their campuses, had their inception before the Civil War in non-slaveholding states and, paradoxically, were established by Christian denominations. For example, Ashmun Institute (later designated Lincoln University) was established in Chester County, Pennsylvania, in 1854 by Presbyterians. Wilberforce University was established in 1856 by action of the Cincinnati Conference of the integrated Methodist Church in Ohio with four Blacks and 20 Whites on its first board of trustees before it was transferred to the all-Black African Methodist Episcopal Church in 1863.¹³ Such ecclesiastical action in the "free" states toward the development of segregated educational systems demonstrate how White churchmen and statesmen always have shifted in their attitudes toward Blacks for political expediency.

Because education is a dependent inter-activity unit of the whole culture, especially reflective of those values to which it is more closely related, Dr. Britts' study of the Concordia M-TEPS program cannot be isolated from two of that school's prime value forces, namely (1) its location in the state of Minnesota, and (2) its relationship with the Missouri Synod church body. A review of pre-Civil War relationships between Blacks and Whites in the state of Minnesota shows evidence of racial contradictions prior to its entry as a non-slaveholding state in 1858. The 1850 census of the Minnesota Territory, which was established by Congress March 3, 1849, indicated that out of a total population of 6,077 only 39 were listed as Black. Although they were a very small part of the total population (according to that census), Blacks already had played an important role in the development of the state prior to its territorial period. George Bonga (b. Duluth, 1802), the famous fur trapper and Indian language specialist of Leech Lake, Minn., was descendant of a

Black family of fur traders, who first settled in Minnesota in the late 1700s. Being fluent in French, English and Chippewa as well as several other Indian languages, George Bunga served as interpreter in the Lake Superior region, and was described in 1856 by a Minnesota Supreme Court judge as a "man of wealth and consequence."¹⁴ He is credited with completing the 1837 Chippewa Treaty for Governor Cass that opened the land between the St. Croix and Mississippi rivers to settlement, thereby making possible the immigrant settlement of the 1840s. That settlement brought about the population increase required by the U.S. government under the Northwest Ordinance of 1787 for the establishment of a territory, which permitted the settlers to elect a legislature and to have a non-voting delegate in Congress. It was not until this 1837 treaty that a thriving settlement grew up in St. Paul and Stillwater. Though slavery was prohibited in the Minnesota Territory as part of the Northwest Ordinance, the institution was already a part of the state's history; Blacks had been brought to Fort Snelling as slaves by army officers as early as 1820. The most famous one was Dred Scott, who was brought to the fort by Dr. John Emerson, an army physician who was stationed there from 1836 to 1838.¹⁵ In fact, Dred Scott's wife, Harriet Robinson, was sold to Dr. Emerson by Lawrence Taliaferro, a large slaveholder who was associated with the post as the Indian agent, so that the couple could stay together. In view of the fact that Fort Snelling was in the region declared free by the Missouri Compromise, the acceptance and encouragement of slavery at the post offers one of the many examples regarding racist practices in Minnesota from its pre-territorial days.

Though legally considered a "free" state with no laws or restrictions against their entry, there was little, if any, underground colonization activity in Minnesota and few opportunities existed for those "free" Blacks or runaway slaves who might have wanted to settle there. Added to these factors was the well-known anti-Black sentiment in the territory. The sentiment was so un concealed that a Congregational minister in 1858 made it known that he deplored the fact that southern slaveholders were insultingly bringing slaves to the non-slave territory, keeping them openly in bondage without "enough of the noble blood of Liberation in Minnesota to protest against such outrage."¹⁶ Legislative laws of 1849-1851 and 1853 barred Blacks from voting in all state elections, thereby making it impossible for them to serve on juries, hold office or referee in civil cases. The introduction in 1854 of Black laws that would require all persons of color to post bonds of \$300 to \$500 as a "guarantee of good behaviour" was considered in the lawmakers' opinion necessary to assure that "no Black idlers as represented to be in the slave states" would be in Minnesota because they considered Blacks as a race "on the confines of barbarism."¹⁷ Throughout the 1850s and especially following the passage of the Fugitive Slave Act, the issue of slavery and the status of free Blacks was a debated issue at all territorial conventions. The main argument was that "political

equality would induce thousands of southern freedmen to enter and subsequently promote social equality which ultimately lead to physical intimacy between the races."¹⁸ Thus, it is no surprise that Minnesota's historical distinction as having been the first state to offer troops to the Union in the Civil War (which included 104 Blacks) would be considered an example of continual inconsistencies within a region where many White settlers had brought racial prejudices with them when coming to the state on business or for recreational purposes. A protest meeting in 1855 against the Kansas-Nebraska bill and a territorial convention of the state's anti-slavery people demanding the repeal of the Fugitive Slave Act showed that Minnesota's struggle for statehood could not be exempt from the "free-versus-slave issue" or of Negro suffrage. Many settlers from the east had some abolitionists' leanings, and those who already had been actively involved in the abolition movement began to utilize the press and pulpit for their anti-slavery propaganda.¹⁹

Especially noteworthy was the permanent settlement and founding of a town near St. Paul in 1855 by the internationally acclaimed Hutchinson Family Concert Troupe.²⁰ This famous group of musicians had included in their repertoire from their earliest tours (which started in the 1840s) abolitionists' songs, many of them composed by themselves. Accounts of their numerous activities (musical and otherwise) on many abolition programs, including those of William Lloyd Garrison and Frederick Douglass, were widely written about in both pro- and anti-slavery news journals. The Minnesota town, named for the singers, became one of the first places in the state to respond to the war call, although to do so would leave few able-bodied men at home. It was evidence that the Hutchinson troupe had had an impact on one Minnesota community which included at that time settlers from Germany as well as persons from the New England states.

Despite the fact that Minnesota distinguished itself in 1868 by granting voting privileges to Black males two years before the 15th Amendment was adopted, Blacks in the state never reached the expected Reconstruction equality. For this reason, a new statewide organization of Blacks, calling themselves "Sons of Freedom," met Jan. 1, 1869 at the Pilgrim Baptist Church, St. Paul; their objective was to promote Black self-help, particularly in jobs and trades. Pilgrim Baptist Church, the first all-Black congregation in Minnesota, was organized in 1864, following the migration of a group of ex-slaves from Missouri, led by Robert T. Hickman.²¹ While the state population increased almost 78 percent from 1870 to 1880 (many of them were immigrants from Scandinavia and Germany), the 1880 census lists only 1,564 Blacks among a total population of 780,773. Considering that most jobs Blacks could get involved menial work and the absence of civil rights legislation, one can understand the reluctance of non-Whites to migrate to a place where de facto segregation was a way of life. By the 1880s, one observes a growing protest tradition among the Minnesota Blacks, with John Quincy Adams, editor of the

Black newspaper, *St. Paul Western Appeal* (1887-1922), as one of the state's principal civil rights leaders.²² It was through his leadership and encouragement that the state's 1885 Public Accommodation Act was challenged in court by William A. Hazel, a visiting Black architect, who had been refused lodging at two St. Paul hotels (Astoria and Clarendon) because of his color. This became the first major test of Minnesota's civil rights legislation and a subtle sampling of White community attitudes. As one of the leading protagonists for civil rights in the Upper Midwest, Adams, by means of his paper, advocated persistent protest. In spite of some social and economic gains, one notes the formation of several civil rights organizations by Blacks such as the Afro-American League in 1889. The request of "Negro Episcopalians at St. Philips of St. Paul in the mid-1890s for a separate congregation" speaks convincingly of the negative race-relations in the state of Minnesota.²³ Due to the concentration of Blacks into three urban areas, namely, Minneapolis, St. Paul and Duluth, there was created for many decades social segregation of the Black community that finally necessitated "open housing" demonstrations in 1958-60 to bring an end to such practices.²⁴ Further evidence that discrimination in the state remained a continuous factor affecting Blacks during the 1960s, when the census numbered 22,263 Blacks, can be substantiated best by the need for a 1967 amendment to the 1965 state act against discrimination in housing, employment and other public accommodations. This took place only one year before the Concordia M-TEPS program was initiated.²⁵

Following a Territorial Act, separate schools were advocated for Blacks by the increasing influx of pro-slavery and anti-Black groups, causing the St. Paul School Board to pass a resolution in 1857 that "when thirty pupils of African descent should apply for instruction, the secretary of the Board would be authorized to employ a teacher with a salary of thirty-five dollars a month."²⁶ Though one school was established and remained intact until 1868, it seemingly was unsuccessful because Blacks reentered White public schools and attendance at the all-Black school was sporadic. Thus, the immediate post-Civil War attempts to enforce that particular pre-statehood act was short-lived as the state legislature abolished separate schools on the grounds of "color, social position, or nationality" in 1869. Because of educational expenses, only a few Blacks could attend. This coupled with attitudes of the dominant race further added to the small number who took advantage of Minnesota's State Equality Education laws. It can be assumed that most intellectual pursuits by Minnesota Blacks were possible for several decades through various educational programs sponsored by the three leading all-Black church congregations in the Twin Cities. The churches also established literary societies which crossed denominational lines. The teaching of German at St. James A.M.E. church in the late 1880s gives some clue concerning the large German Lutheran population and the continuing use of that language among German immigrants and their descendants. German, therefore, was to some degree beneficial for Black do-

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mesties and common laborers who might find employment easier to obtain among that segment of the St. Paul community if they were able to communicate to some degree with the German-speaking Minnesotans. Educational activities among Black congregations were a direct carry-over from antebellum "educational uplift" practices which had been a major theme in Black religious thought.²⁷

According to a news item in the *Minnesota Spokesman*, the first Blacks graduated from a St. Paul high school in 1883.²⁸ Though Earl Spangler speaks of the attendance of Black students on both undergraduate and graduate levels during the period from 1885 at the University of Minnesota, it seems that Andrew Hilyars' graduation from this institution in 1887 was a *first* for the race.²⁹ Ironically, according to one researcher, Israel Crosby, one of the original groups of Black families settling in St. Anthony Falls in 1857, supposedly amassed an extensive estate and bequeathed it to the University of Minnesota.³⁰ With the influx of Blacks to the University of Minnesota came the establishment in 1911 of a nationally affiliated fraternity, Pi Alpha Tau, "for the mutual uplift and benefit of the race."³¹ With the addition of other all-Black Greek-letter organizations from 1919 to 1924, one can safely accept without question the fact that Black students at the state university were less than desired, especially in non-academic activities.

Concordia College, St. Paul, is one of 16 colleges and seminaries affiliated with the Lutheran Church-Missouri Synod. Being, therefore, accountable to that denominational body, the success or failure of Concordia's 1968 bold, new venture into special minority programming must to some extent be measured from the church's organizational structure which historically tends to be conservative on political and social issues. According to Elton Weishert, a denominational historian, the Lutheran Church-Missouri Synod traces its roots from the 1838 migration of Saxons into Missouri.³² In an effort to escape what he described as "harassment" of those orthodox Lutheran theologians trying to save their church from the growing doctrine of rationalistic thought developing within Lutheran theology, Pastor Martin Stephen, with some 800 fellow clergymen and laymen, emigrated to America. The state of Missouri had been selected because its climate and land were similar to that of Saxony. To avoid further hostility from the already settled Lutheran German congregations in St. Louis, then a thriving city, the leaders purchased land in Perry County, about 110 miles south of that city. When Stephen's leadership came under attack, Carl Ferdinand Walther, a co-founder of the Christian community became the acknowledged leader. As one of the founders of Concordia Theological Seminary, St. Louis, 1839, and founder-editor of *Der Lutheraner* in 1844, Walther had made possible communication between the many orthodox Lutheran communities in America, most of which were located in the midwestern states.³³ Because a questionnaire, circulated by means of Walther's publication, showed a desire among the church leaders for the establish-

ment of a Western Synod, the German Evangelical Lutheran Synod of Missouri, Ohio and other states, was formally organized in April 1847. Walther was elected president, a position he held from 1847 to 1850 and from 1864 to 1874. During these years and afterwards (until his death in 1887), Walther served as president and as one of the professors of theology at Concordia Seminary, St. Louis, pastored four Saxon congregations there, founded a second church periodical, *Lehre und Wehre*, in 1855 and published many theological books which kept him in the forefront as a Martin Luther doctrinal scholar, tenaciously retaining the European stronghold in the denomination. Numerous statements by Walther in 1860 "approving slavery on Biblical grounds" set the doctrinal tone for racial attitudes within the denomination from its inception because he was rightly considered the "spiritual father" of that church body.³⁴ At the same time, his disputed leadership ensured a long period of European domination in the New World church structure.

Since the early leaders were ministers who had been educated in German universities, it is not surprising that among their earliest projects was the establishment of schools to educate future pastors and teachers for their parochial day schools. With the admittance in 1872 of the English-speaking Lutherans of Tennessee into the synod, the first challenge to their insistence on the use of German as the official theological language became an issue in the denomination. Following this, the synod explored the possibility of starting mission work among southern Blacks whom they regarded as part of their church's "heathen" outreach activities.³⁵ Even Black congregations in the north were at best step-children within the church because they were not able to participate as full members of the synodical conferences. Despite a breakthrough in the acceptance of an English-speaking congregation, use of English in services among the total church body did not really become widespread until the 1890s when the teaching of English was encouraged in synodical schools so that the pastors could better serve their increasingly English-speaking congregations. However, it was not until World War I that a final death blow came to the German versus English controversy; to keep them from being a suspect group, the denomination deleted German from its title and removed it from all letterheads. Schools were forbidden to teach the German language and the use of German in homes was discouraged. Having officially changed the synodical name in 1917 became likewise an indication that a New World focus was about to start within the Missouri Synod denomination.

With the establishment of the totally segregated all-Black Immanuel Lutheran College and Seminary at Greensboro, N.C., in 1905, and having day and boarding schools associated with their "mission" congregations, the denomination began to have some limited impact among southern Blacks. The greatest success, however, was found in the Black Belt of Alabama where Mrs. Rosa Young, a Black churchwoman, started several mission schools and congregational groups in the state.³⁶ In 1944, the name was officially shortened to

Lutheran Church-Missouri Synod, and with the start of the Lutheran Hour radio broadcast, membership in the south among Blacks and Whites experienced a period of unusual growth. Beginning in 1946, the Missouri Synod was confronted more directly at each synodical conference with the race issue because a resolution at that conference made it possible for Black mission congregations to become members of the synod. Nevertheless, the term "Negro missions," a continual symbol of their second-class status, appears to have been retained until the 1956 convention.

It was during the 1920s that Andrew Schulze, a White Missouri Synod minister, started what became for him a persistent commitment for over 50 years to rid the denomination of its racist attitudes; at the same time, he worked to bring about equality within the church structure itself.³⁷ His book, *My Neighbors of Another Color*, a treatise on race relations in the Lutheran Church-Missouri Synod, published in 1941, was based on his personal experiences as pastor of all-Black congregations in Springfield, Ill., (1924-28) and St. Louis, Mo., (1928-47). He described the latter membership as a "congregation of over 700 baptized members, consisting largely of the intellectual and upper class of that race."³⁸ Because the editorial board of Concordia Publishing House felt the subject matter treated by Rev. Schulze at the time was "in some circles controversial," they deemed it unwise to publish it, though adding "this does not mean that the subject should not be discussed."³⁹ Loans to Rev. Schulze from four members of his congregation made publication of the book possible through the Augsburg Publishing firm of Minneapolis. Although the book was loudly condemned by some synodical officers, it was welcomed and hailed by Black Lutherans and many White pastors serving Black congregations. Starting with his student days at Concordia Seminary in Springfield, Ill., in 1920, Schulze had witnessed and openly challenged the Christian contradictions reflected in the seminary and in the surrounding community as it concerned race relations; for example, no Black seminarians were enrolled at the school and two separate congregations existed in the town on a segregated basis. He also noted the not unusual practice of non-Black ministers' families being members of White congregations in the same town where their husbands and fathers pastored the all-Black congregations. He was further concerned that these pastors showed little, if any, civil rights involvement for the Black race in general or emotionalized with the of civil rights accorded their own Black members within the communities in which they served as a spiritual leader.

As chairman of the general conference of churches in the Black communities from 1930 to 1946, Schulze made several unsuccessful efforts to integrate the Missouri Synod parochial schools at all levels as well as personally trying to open doors into the all-White theological seminars for Black male members of his own church. At the same time, he was actively engaged as a civil rights activist in the community, something he maintained throughout his ministry

in southside Chicago, 1947-54, before joining the faculty as professor of theology at Valparaiso University in Indiana, a position he held from 1954 to 1968. Along with his teaching duties, he was editor-in-chief of "The Vanguard," a publication of the Lutheran Human Relations Association of America. Recognizing paternalistic "liberalism" as another form of racism, Schulze condemned a 1954 meeting of the synod that met to discuss integration in the parochial schools "without having Blacks in attendance."⁴⁰ While a member of the Synodical Board of Missions from 1946 to 1952, he gathered and presented statistical data as evidence that salary discrimination was being practiced against Black clergymen and questioned the fact that the decision being made by the mission board affecting Blacks involved at one time only Caucasians. For several decades, Andrew Schulze was in the forefront for racial and theological changes within the Missouri Synod, the high point of his social activism being in 1962 when he was arrested in Albany, Ga., for his participation in a civil rights demonstration there.

With the founding of Concordia Institute, St. Paul, in 1893, one can safely conclude that there was from the outset a continuity of those negative racial attitudes and discriminatory practices towards Blacks that had emanated from the church's founder, Rev. C. F. W. Walther, because Dr. Theodore Buenger, the school's first president, was a nephew and student of Walther.⁴¹ Born to parents who had been part of the Saxon Missouri migration of 1839, it is understandable that Buenger was thoroughly immersed in the strictest of Germanic Lutheran traditions. When one considers that many of Buenger's paternal ancestors were Lutheran clergymen in Saxony, among whom was Martinu Buengerus, a signer of the 1580 Lutheran Book of Concord, there is no doubt that orthodox Lutheranism permeated Theodore Buenger's life-style and professional decisions. Buenger's father was one of the first parish school teachers in the synod and was a teacher at the School of Immanuel Church in Chicago when Buenger was born (April 26, 1860). At the age of 13, Theodore Buenger entered Concordia at Fort Wayne, Ind., where he remained for six years, and then transferred to Concordia Theological Seminary, St. Louis, where he graduated in 1882. At the time of his appointment at the newly established school, he was pastoring Zion Lutheran Church, St. Paul. He remained as president of Concordia until 1927, though he remained as Latin professor until 1943, retiring from that position at the age of 83. For this reason, most of the already established conservative policies and attitudes at Concordia continued with the second president, Dr. Martin Graebner. This was due not only to the fact that Dr. Buenger's physical presence was on the campus throughout all but three years of President Graebner's administrative tenure (1927-1946), but because Graebner himself was also a graduate of the same synod institutions in Fort Wayne and St. Louis.⁴² Nevertheless, unlike his predecessor, Dr. Graebner was not a resident of the state, and he had not held a pastoral charge since 1910, when he had accepted a teaching position at St. John's College, Win-

field, Kan., and later a professorship in classics at Concordia College, Milwaukee, in 1922. It, therefore, is not surprising that President Graebner, a widely traveled orator and highly respected author, would be known in educational circles beyond those of the Missouri Synod. It likewise would not be unexpected that he would be more objective about the curriculum limitations in a school which set forth as its ideal "the attainment of a Christian Gentleman."⁴³ Early in his administrative career, President Graebner appointed a committee to revise the curriculum; his aim was to seek accreditation by the North Central Association of Colleges and Secondary Schools. Though he served Concordia in a presidential capacity during the Depression and World War II years, Dr. Graebner had provided for a broader liberal arts background within the curriculum and initiated plans for the library. While the synod approved giving more authority to administrators in their parochial schools in 1944, there is no evidence that President Graebner made any effort to alter the school's church-controlled policy of expecting Black theological students to attend the all-Black segregated seminary in Greensboro, N.C., although there was an integrated school system in the state of Minnesota, and by that time the Redeemer Missouri Synod Congregation in St. Paul had accepted Blacks into its congregation.⁴⁴

Unlike both his predecessors, Dr. William A. Poehler, Concordia's third president, was a native Minnesotan and a 1924 alumnus of the school before he completed his theological studies at Concordia, St. Louis, in 1929. When chosen to be the school's chief administrator in 1946, he was serving as pastor of Trinity Congregation-Missouri Synod, Minneapolis, the city from which, according to Schulze, a request had been made to the Synodical Conference Missionary Board "for the establishment of a congregation for Negroes."⁴⁵ As already stated, it was not until the 1956 synodical conference that there was an evangelical mandate outlawing the establishment of any new segregated congregations within the church; thus, Dr. Poehler at the start of his presidency at Concordia was not yet forced to deal with what would become in the final years of his administrative tenure a national educational must! So, at the beginning of his presidency, Dr. Poehler's main administrative thrust was to continue the efforts of his predecessor in securing accreditation for Concordia. Because the church board had made a study showing the urgent need for women teachers in its parochial schools, the synodical conference of 1950 approved co-education, something Dr. Poehler inaugurated immediately at Concordia. Inasmuch as Dr. Poehler had completed his master's degree at the University of Minnesota and was pursuing the doctorate degree there (something he received in 1954), such a dramatic change was probably easier for him than for those synodical administrators who had not attended a secular co-educational institution.

Because Concordia, St. Paul, had only three presidents in its first 76 years, considerable continuity in its operational policies was retained; in fact, ac-

according to Revel's 1965-66 *Guide to Christian Colleges*, a "statement of faith was required of all faculty," who being in nearly all cases members of the denomination "subscribed to its doctrines and practices."⁴⁶ Despite this descriptive policy statement, one must not forget that Dr. Poehler's presidency of 24 years spanned the period of greater openness at the yearly synodical conferences concerning discriminatory practices within the denomination, which to some extent coincided with the civil rights demonstrations of the 1950s.

Concordia's 1962 transformation to a four-year college understandably imposed some social and educational readjustments on the campus. Undoubtedly, however, the greatest challenge came with Dr. Poehler's 1968 M-TEPS experimental program which was being initiated by him at a time when Missouri Synod intellectuals were in the midst of an "orthodox" versus "liberal" theological controversy. Some indication that Concordia, as a preseminarial liberal arts college, was never removed totally from the controversy was the replacement of three "moderates" on the college board of control with "strict conservatives" at the 1975 Anaheim, Calif., church conference; those elections are said to have been based on the identification of Dr. Poehler's successor (Dr. Harvey Stegemoeller, 1970) and some faculty members' known alignment with rebel "moderate" causes.

With this glance at the history affecting the campus social order and academic arena at Concordia College, St. Paul, a history rooted in centuries of reinforced mental preconditioning and miseducation of *all* its campus constituents, one can better appreciate Dr. Maurice Britts' timely and vitally needed publication as it is not a totally isolated "happening" for non-White students on White campuses.

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Chapter One

Black Students on White College Campuses: 1823 to Present

On many White college and university campuses across the nation there is a growing number of minority-group faces being registered in pictures and films depicting college life. With the campus upheavals of the last few years, it has been suspected by many that the presence of Blacks on the campuses has contributed mightily to the turmoil.

There is a widespread assumption...that a massive wave of Black students is having a malevolent and destructive effect on higher education...the wave is more like a ripple and the effect...is more salutary than sinister.¹

As seen in this quote from a recent survey of colleges and land grant universities, this assumption has no basis in fact. The truth is that what began as tokenism in a real sense before the Civil War even today has not reached any great proportions relative to the racial population percentages.

The first Black graduate² entered Bowdoin College, Maine, in 1826. He desired this formal education solely to prepare himself to be economically solvent in his vocational choice. His apparently was a sterile, test-tube existence by today's college standards, for nowhere in the literature is found a reference to a campus-life involvement in political or social activities.

In some ways, it is too early to look at the literature of research on minority recruitment programs because it is only recently that large numbers of Blacks have been admitted to previously all-White institutions. Not until the push for admission of disadvantaged young people did any significant Black population appear on college and university campuses. Then, in most instances, the term disadvantaged became synonymous with Black Americans. Further, the available research literature before the 1960s is sparse. That which has been written after this decade is heavily laden with exhortative rhetoric.

This is a particularly awkward time to review this research...it is clear that the admission of large numbers of disadvantaged youths to colleges has been a matter of high priority for a very short time.³

The authors of the above quotation, in their review of educational research, continue the same theme on following pages.

Five or six colleges have a long history of concern for Black youths, but a substantial effort to increase enrollment in nominally unsegregated colleges probably did not begin earlier than the founding of the National Scholarship Service and Fund for Negro Students in 1949 (*Fund*, 1956).⁴

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The Black student on White campuses, from his first admission to an institution before the Civil War to the present, is traced in this chapter. This was accomplished through available literature.

Before 1865: A Weak Beginning

Before the Civil War, the prevalent sentiment among the dominant race in America toward Blacks, free or slave, was one of unsegregated separatism. This was most predominant among southern Whites, but it found its counterpart on a grand scale among northern Whites as well. This feeling extended throughout the social political, intellectual and economic life of the American community. In essence, higher education was taboo for slaves or freedmen.

The Negro population, however, even in the free northern states, was separated from this intellectual luxury [higher education] not only by a cultural chasm of formidable proportions, but by economic and social restrictions of a most compelling sort.

There were meager exceptions, of course, to this rule. Certain individuals managed to acquire a higher education singularly. There was nothing during this period which remotely resembled a program for Blacks such as exists today in selected colleges and universities. During this time, those who made it through the White college academic grist mill were intellectual exceptions to the Black race, rather than the rule.

Among the exceptions was John Russwurm, who in 1826 became the first Negro college graduate. He attended Bowdoin College in Maine. After graduation, he was instrumental in beginning the *Freedom's Journal*. This was the first Negro newspaper in America.

Another exception was John McCune Smith, who was a contemporary of John Russwurm. Smith was interested in medicine, but was unable to enter any White American medical schools. He finally went to Scotland to acquire his medical education.

In his book, *The Negro College Graduate*, Charles S. Johnson comments on the higher-educational scene prior to 1865.

For twenty years after this [John Russwurm] there were only seven more Negro graduates of recognized colleges, and in 1860, at the outbreak of the Civil War, there had been but twenty-eight.⁶

Although select individuals attended White colleges, there was no general statement about open racial admission at these colleges. However, one college, Oberlin, had this fact stated as policy as early as 1835.

In 1835, the trustees established a policy of admitting students "irrespective of color," and Oberlin came to be the first college to declare its instruction open to all races.

Notwithstanding the prevailing attitude of the time, there was one interesting experiment relative to the higher education of groups of Blacks. This scheme, as it was called, was conducted by the African Colonization Society,

beginning in 1817. It is reported by Carter G. Woodson in *The Education of the Negro Prior to 1861*. The purpose was to educate groups of Negroes in schools the society would establish so that these educated Blacks could take jobs in "civil offices in Liberia and Hayti."⁸

This group's effort failed mainly because of the opposition from abolitionists and free Blacks. "Thereafter the colonizationists found it advisable to restrict their efforts to individual cases."⁹

In this individual effort, they achieved a small measure of success. Dr. William Taylor and Dr. Fleet received an education in medicine in the District of Columbia. Others attended Bowdoin and Dartmouth as well as other recognized institutions of higher learning, but the task was difficult due to the prejudice of the time. The following is quoted as an example.

In 1858 the Berkshire Medical School graduated two colored doctors, who were gratuitously educated by the American Colonization Society. The graduating class thinned out, however, and one of the professors resigned because of their attendance.¹⁰

On a grand scale, the programs tried by the society were not successful. Soon it was decided to educate Blacks after they had been settled in Liberia. An endowment fund for this purpose was set up.

As to Blacks in the United States, the society finally concluded:

Having had such a little to encourage them to expect a general admission into northern institutions, free Blacks and abolitionists concluded that separate colleges for colored people were necessary.¹¹

From 1865 to 1900: A Few More Are Added

The admission of Blacks to White higher-educational institutions during the preceding period was less than a trickle. In the years following the Civil War, the trickle became all but a stagnant quagmire, except for a relatively few church-oriented establishments.

An example is seen in Berea College in Kentucky, which admitted its freshman class in 1869 "without reference to creed or color."¹² But, its bi-racial experiment was marred time and again by mob violence and harassment. In his book, *The Evolution of the Negro College*, Dwight Oliver Wendell Holmes writes of this unique case of interracial living.

Berea College is the outgrowth of the work of one of the most valiant and persistent of these agents¹³...and its story is unique in the history of the American Colleges....On the old soil of slavery it freely admitted White and colored students and taught them in the same classes without contamination and reproach.¹⁴

Violent mob action followed the opening of Berea College with its forward-looking race-relations policy. Through the persistent efforts of its founder, however, peace was restored. "Relieved of the menace of mob violence, the school moved steadily forward with Negroes and Whites mingled together,

practically without friction."¹⁵

This experiment lasted through the age of the Black codes until 1904, when the legislature of Kentucky ended the bi-racial policy by passing a law that forbade the mingling of the races in the same department in any institution of learning. Students and friends of the school expressed their sympathy, stating the law was unjust, but the damage had been done to the apparently harmonious race relations at Berea College.

Thus ended one of the few truly integrated institutions of higher learning during this period. But, in the larger reality, despite a few institutions such as Berea, the seal of segregation remained substantially in practice for a hundred years after the declaration of non-segregation by Oberlin College in 1835.

Although Blacks literally were discouraged from attending White institutions of higher learning because of the racial tenor of the times, there were quite successful moves after the Civil War, with its Emancipation Proclamation and large numbers of illiterate ex-slaves, to educate the Blacks. This was done primarily by establishing segregated schools of higher learning, such as Fisk, Howard, Hampton Institute and others.

They were established in the main by religious bodies and philanthropic organizations. Holmes, speaking about White Americans and philanthropy, writes:

The Negro college was established by the zeal of these same Americans and their descendants, but for the children slaves. Hence, it originally was, and to a considerable extent continues to be, a missionary venture.¹⁶

Although they were established in the southern part of the country where the bulk of the Black population resided, a large portion of northern Blacks attended these schools instead of the few White schools of higher learning which maintained an open-door policy for Black youth. In the south, segregation was a "legal recruitment" and "a generally enforced social policy."¹⁷ In short, if Blacks wanted higher education, these were the colleges they had to attend. In the north, there were a few White colleges open, but a large number of Blacks turned their backs on these schools to enroll where they knew they would be accepted without restriction.

From 1900 to 1960: A Gradual Growth

Even with the growth of the Negro colleges, higher education for Blacks was a thing to be taken lightly, not only by the dominant American racial group, but also by the Black man himself. According to Charles H. Thompson in his article, "The Relative Enrollment of Negroes in Higher Education,"

It was not until the 1920s that Negro higher education was even considered seriously and not until around 1930 that Negro colleges enrolled more than high school students.¹⁸

As before 1900 there were those few philanthropic foundations and indivi-

duals who were interested in the education of their Black citizens. One such organization was the Phelps-Stokes Fund of New York City. This organization undertook a survey of Black education and published a report pertaining to finances, facilities and educational achievement. This report pointed up that education was severely segregated during the 10-year period from 1910 to 1920. In the report, there is no mention of Blacks and Whites together in unsegregated schools. Of course, the survey was conducted primarily in the south where the divergence was most pronounced.

In one particular statement, the author of the report gives a clue as to the relative status of Black education in the minds of some. Briefly, there would have been no tolerable level of education for Blacks if it had not been for the contributions of a few.

The striking facts ascertained in the study of financial support of Negro education, were first, the wide divergencies in the per capita of public school expenditures for White and colored children, and second, the extent to which schools for Negroes were dependent upon private aid.¹⁹

Beginning around World War I, there was a surge forward among Blacks to acquire a higher education not only in southern Negro institutions, but in northern colleges and universities also. The northern percentage was small, but shows a decided increase.

Between 1914 and 1936 there were conferred upon Negroes 1,476 master's degrees, of which number 1,114 or 75.5 percent were conferred by northern universities.²⁰

On a subsequent page, Johnson sustains this percentage increase more dramatically.

...180 bachelor's degrees conferred by Negro colleges in 1914 and 2,130 degrees in 1936, an increase of 1,083 percent. The corresponding estimates for the graduates of northern schools are 57 in 1914 and 281 in 1936, an increase of 393 percent.²¹

An interesting point is made by Johnson when speaking of Black graduates regardless of the racial type college.

So rapid has been the rate of increase in recent years that there may be noted more graduates during the eleven-year period from 1926-1936 than there were for the entire one hundred-year period prior to 1926.²²

In a further statistical breakdown of Black graduates, Johnson observes that of the 43,821 graduates, only 6,424 (14.7 percent) were graduated from northern colleges, while 37,397 (85.3 percent) were alumni of Negro colleges.²³

There is a positive assumption that seems feasible concerning the reason for the upsurge in Black enrollment in both southern Negro colleges as well as White northern colleges. It is that an education is seen in this country, especially among the downtrodden and particularly among the general populace, as an avenue for the upward mobile; an education prepares one for a "good" job in

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life, where one will be economically solvent. This idea is so prevalent today in American society that it needs no legitimation by means of authorship.

This reasoning apparently holds for Blacks on White northern campuses during this and the preceding periods, for nowhere in the literature does the idea of social aggrandizement for Blacks appear. The only reference is to hard work, persistence and eventual educational triumph.

Guy B. Johnson, in his article "Desegregation in Southern Higher Education," sketches the major dimensions of desegregation in border states, middle states and the deep south states. By 1935, segregation still was ironclad; however, that year the state court of Maryland ordered the University of Maryland Law School to admit Black students on the principle that the state had failed to provide the same training for Blacks as for White students.

As the Blacks had found the avenue to the better life was through education, particularly higher education, they had found, too, the vehicle by which they could further that higher education in the south. In 1938, the University of Missouri was ordered to open its doors to Blacks. Then in 1948, a series of supreme court decisions opened one state-supported institution after another in the southern and border states.

Prior to 1948, only the University of Maryland, West Virginia University, University of Missouri and three or four church-supported White institutions had admitted Blacks. Admission through the use of the court decision had quickened the pace of desegregation in border and middle states. The deep southern states still dragged their heels. By 1954, however, when the supreme court decision laid aside the separate-but-equal doctrine concerning public schools, there were 25 public institutions and a like number of church and private institutions already opened to Blacks.

After this date, the pace of desegregation sped up until in 1964, when 72 percent of the White public institutions were desegregated. Now, in this section of the country, Black enrollment ranges from fewer than five students in some integrated schools to 400 and more in some border states.

Nevertheless, the overall attendance of Black students is low in these institutions, even with the doors open to them. In his article, Johnson answers this quandary. He bases his assumption on the social factor.

...and his reluctance to expose himself to possible snubs and embarrassments in the integrated college situation. But the intimate social world of dating and of fraternity and sorority membership is a very different matter. Here the problems are only beginning to be talked about.²⁴

This quote implies that it is no longer a case of the Black being solely on campus to get an economically useful education, but, if universities and colleges want him on campus, they will have to attend to the informal social aspect of his education as well as the formal academic side.

Samuel P. Wiggins mentions in his book, *The Desegregation Era In Higher Education*, Professor Guy Johnson, who had made an extensive tour of deseg-

regated public colleges in the south in 1953. His verdicts were revealing because the report that followed pinpointed the exact situational context a Black would find himself in, if he enrolled in an integrated college at that time. This holds true for the north as well as the south. The northern situation will be explored more in a review of the National Scholarship Service and Fund for Negro Students. A section of Professor Guy Johnson's report follows.

In Norman, Oklahoma, indifference appeared to prevail. In Stillwater, Oklahoma,...one Negro student became a favorite of the White students. Several other Negro students were embarrassed, feeling self-conscious due to well-intentioned Whites going out of their way to be nice. In Fayetteville, Arkansas, there were no incidents or clashes, but "social interaction" was reported to be at a minimum. A random sample poll five years earlier, in 1948, had shown 68 percent of the students to favor academic desegregation, but most students opposed desegregation in such social activities as eating together or sharing rooms.

This same ambiguity, or ambivalence, was shown at the University of Texas where the prevailing feeling was that "the time for social mixing has not yet arrived." (This presumably meant social dancing....) White students arranged a dance and invited the Negro students, who declined the invitation, defining the invitation as a polite, but insincere gesture. The White students had agreed earlier that if the Negroes accepted the invitation, they would need to cancel the dance to avoid external pressures and embarrassment to the institution. At Louisiana State University at Baton Rouge, social separateness was maintained, but most students were "nice" to Negroes rather than grumbling or precipitating unpleasant incidents.²⁵

The above observations were compiled in 1953. That year there were fewer than 1,500 Blacks enrolled in White schools of higher education in the south. Of this number, 1,000 were enrolled in public institutions.

Three years before, in 1950, the first southern-wide conference about discrimination in higher education took place. It was sponsored by 225 administrators and teachers from 116 southern colleges and universities. This conference, coming four years before the supreme court decision of 1954, is interesting to note because it points out that higher-educational leaders knew the handwriting was on the wall, and wanted to prepare for full-scale desegregation in their institutions.

The beginning of the second half of the 20th century saw a concentrated effort on the part of organizations to involve greater numbers of Black youths in predominantly White institutions of higher learning. They moved in the direction of placing individual Black students in White colleges and universities. They still were concerned about the economic road upward and paid only lip service to the informal social and political aspects of college life. Chief among these organizations was the National Scholarship Service and Fund for Negro Students (NSSFNS). The vehicle for this organization was the talent search.

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Richard L. Plaut, executive vice-chairman of NSSFNS, wrote in *Blue Print for Talent Searching*:

The largest and therefore potentially the most fruitful of these undereducated groups is the Negro. Each year roughly 2,000,000 young Americans reach the age of eighteen; about 500,000 or 25 percent of them go to colleges. Of these 2,000,000, presumably at least 200,000 are Negroes. But only about 4,000 of the Negro group, or .08 percent, annually enter interracial colleges; another 20,000 (about 4 percent) enter Negro colleges in the south, where usually, the educational advantages are not as great. The best of the Negro high school graduates simply join the masses of those, who drop out of high school or never start.²⁶

He then proceeds to lay out a plan for involving Black youth in attending interracial colleges. His data is based on the NSSFNS southern project, which employed two field directors who visited 45 southern cities in September and October of 1953 to interview students in 78 Negro high schools in those cities. The purpose was to seek out and encourage potential talent from these schools to attend White colleges that admitted Black youth.

To test the strength of this project, Richard Plaut looked at 523 students who were admitted to White colleges from these high schools during the school years 1953-54 and 1954-55.

In this initial report of 523 students, several individual students are mentioned in the follow-up portion of the study in reference to how they did academically. Each person mentioned, after a rough start, had achieved well as far as academics and participation in extracurricular activities were concerned. The same is true of the personal adjustment problems relative to Black and White feelings.

They also made good personal and social adjustments in their non-segregated colleges. Their records, made under initial uncertainty and with continuous effort, should deeply encourage their school and their fellow students in the south.²⁷

Kenneth B. Clark and Laurence Plotkin, in *The Negro Student at Integrated Colleges*, some years later conducted a follow-up study of the progress and adjustment of 1,519 students, who entered interracial colleges after—as high school seniors—acquiring some type of counseling or financial assistance from the NSSFNS organization during 1952 through 1956. This group included the students previously looked at by Richard Plaut in his study reported in the *Blue Print for Talent Searching*.

Clark and Plotkin investigated pre-college information, college performance and post-college adjustment of these students through a survey returned by 509 students.

Although nearly all the students retrospectively judged their college experience very favorably, there are some indications that the Negro at integrated colleges faces some racial problems and pressures. There is strong evidence

that the least successful academic group is less enthusiastic about the favorable aspects of college than the better academic groups and readier to report instances of discrimination.²⁸

Unlike Richard Plaut, who does not seem greatly interested in the personal adjustment factor of the college students, Clark and Plotkin are.

Dating opportunities emerge as a major dissatisfaction in the college life of these respondents...from comments on the questionnaire, it seems that dating is more a racial than personal problem. Dissatisfaction is particularly prevalent in colleges with a small Negro population located outside large metropolitan centers.²⁹

Lee, in *Fraternities Without Brotherhood*, offers probably the most provocative, but realistic reason for the small number of Black students in integrated colleges.

One study found that many Negro high school graduates in the north refused to apply to excellent nearby colleges for which they were fully qualified. They chose southern Negro institutions where they felt the environment would provide a happier, albeit an artificial, social experience.³⁰

Enlarging this picture, the book, published in 1955, speaks of fraternity and sorority admission policies regarding minority groups. Lee wrote, "A large number of Negro students avoid fraternity colleges where they feel that their social life would be handicapped."³¹

From 1960 to Present: The Minority Recruitment Programs

The decade of the '60s should be termed the era of the great push toward more minority groups' students on the nation's campuses. In the early '60s, the push was still on independent talent searching and placement of one Black student here and there on predominantly White campuses.

Richard Plaut continued his work for NSSFNS. In a 1960 article, "Increasing the Quantity and Quality of Negro Enrollment in College," he reviewed and evaluated the work done by NSSFNS as well as other organizations which had been working on the same problem. He offered a suggestion for the forward thrust of increasing Black enrollment in colleges. It was similar to the '50s effort, namely talent searching and putting economic underpinnings beneath deprived children early in life.

Although the same type of view was taken in the first quarter of the '60s as in the '50s, there was a difference concerning Blacks enrolled in higher education. Three distinct forces were in operation: the supreme court decision of 1954; the action of the association of colleges and secondary schools in several association districts of the various states; and the general emphasis on quality in all education.³²

Even those factors did not produce tremendous results as far as numbers enrolled were concerned.

While the general trend is for more people to acquire higher levels of educa-

tion, the Negro continues to send about one-half as many students as Whites into higher education.³³

Integration of Blacks into higher education moved snail-paced forward in most institutions without tremendous upheavals. In isolated cases, however, an explosion that reverberated around the world was heard. The University of Mississippi is a case in point. There, James Meredith sought admission, backed by a court order. Violence erupted.

Escorted by John Doar, James P. McShand and several marshalls, he was followed by a group of heckling and cursing students.³⁴

That action resulted in the organization of R.U. teams on every floor of all student residence halls. Their stated primary goal was: "To encourage James Meredith to transfer to some college where he would be welcome."³⁵

Not only students exploded, but outsiders invaded the campus. Two men were killed in the rioting that took place. After the riot, Barrett, in his book, says the campus looked like a battlefield after a major confrontation.

The riot and the actions of the students prompted Meredith to comment on his feelings concerning the situation. He said, "Most of the time, I am perhaps the most segregated Negro in the world."³⁶

Although Black students are trickling onto integrated campuses, the Negro colleges and universities are doing capacity business. McGrath, in his book, *The Predominantly Negro Colleges and Universities in Transition*, makes the observation that these colleges and universities will be in existence for quite some time to come. *Newsweek* verifies this prediction. "More than half of the 275,000 Black undergraduates in the U.S. attend some 111 predominantly Negro colleges concentrated in the south,"³⁷ the national magazine has stated.

Very few colleges as early as 1959 had begun to recruit groups of the disadvantaged or "high risk" students, as they were termed. Most of these students turned out to be mainly Black high school students from the core areas of cities.

One program for a group of Black students was conducted at Dillard University in New Orleans, Louisiana, and reported in the *Sixty-sixth Yearbook of the National Society for the Study of Education*. It consisted of 44 Black pre-freshmen students from southern states, Alabama, Florida, Georgia, Louisiana, Mississippi, Oklahoma, Texas and Virginia. They were given an eight-week summer orientation and special-help program before their entry into the freshman year. They took subjects such as reading and mathematics. The summer sessions "attempted to stimulate self-education and initiative."³⁸

In September 1959, 36 of the 44 entered Dillard, a four-year program, with follow-up. In June 1963, 19 of the 36 graduated. This was 53 percent of those who began.

Gordon and Wilkerson published a book in 1966 on compensatory education for the disadvantaged, in which they stated:

Current efforts to identify potentially able Negro and other socially disadvantaged youth and to help them go through college probably constituted one of the most dynamic trends in American higher education.³⁹

For their book, they sent in the spring of 1964 questionnaires to 2,131 colleges and universities in the 50 states and the District of Columbia. Of that number, 610 responded: 224 reported they were conducting a variety of programs; 386 reported no form of compensatory program; only 10 percent sufficiently were aware of disadvantaged youth to have inaugurated special activities.

Of those reporting, most were assisting a relatively small number of Black students. However, there were some substantial programs.

An example is the student-inspired and operated "Project 65" at Bowdoin College (Maine), which undertook to bring at least 65 Negro students to Bowdoin College by the fall of 1965.⁴⁰

In 1965, eight Ivy League and seven sister colleges admitted a total of 468 Negro men and women to their freshmen classes. But, the big emphasis, beginning in 1964, was summer programs for high school students to "bone up" for college.

The big impetus for this type of program came during the summer of 1965 when hundreds of disadvantaged undergraduate high school students spent several weeks studying at some of the major institutions of higher education.⁴¹

Some of these institutions included well-known universities such as Yale, Dartmouth, Mount Holyoke, Oberlin and Princeton as well as local colleges such as Knoxville College in Tennessee, Whitworth College in Washington, the Bronx Community College and Queensboro Community College in New York City.

The authors conclude their report on a pessimistic note:

It is important to note, however, that proportionately, very few of the nation's colleges and universities have thus far begun to develop compensatory programs and practices; and most of those that have are serving very small numbers of disadvantaged students.⁴²

At another point in their conclusion, Gordon and Wilkerson bemoan the fact that little or no evaluation of the programs begun was being conducted. "It is clear, however, that systematic evaluation of compensatory programs and practices in higher education are quite rare," they stated.⁴³

In 1966, the Coleman report on equality of educational opportunities appeared. Based on data taken from the 1965-66 college enrollment, the report, published under federal auspices, concluded that colleges were mainly Black on the one hand or White on the other. This document concluded that there was really relatively little movement toward full integration of higher-education institutions.

Then, in April 1968, came the assassination of Dr. Martin Luther King Jr.

This brought the crisis of the Black student on White campuses to a head. Reviewing the effect of Dr. King's murder on colleges and universities, Kendrick and Thomas wrote in an article, it "...established the academic year 1968-69 as the time when most institutions moved the problems of the disadvantaged near the top of their lists of urgent problems."⁴⁴

In the first comprehensive published report of its kind, Egerton, researching desegregation and equity for Negroes, surveyed in 1969 100 major public state universities and land grant colleges and national associations of such institutions. He received usable replies from 80 of them. In this report, it is revealed that two out of every 100 students, one out of every 100 graduates and one out of every 100 faculty members are Black Americans. Then, he described in detail five selected universities—University of Alabama, Rutgers, University of California, Wayne State University and Indiana University—programs involving Black students. In his conclusion, he wrote:

That the Black presence is long overdue—and still disproportionately small—can hardly be debated....

Over 11 percent of the nation's population is Black, yet none of the 80 institutions has that high a percentage of Black students....

Last year, there were more foreign students than American Negroes in our colleges and universities.⁴⁵

The preface to this volume contains a very penetrating and meaningful sentence concerning the involvement of Blacks on integrated campuses: "It is clear from the findings of the study that even though legal desegregation is now established, the larger problem of meaningful integration remains unsolved."⁴⁶

With the advent of groups of recruited Blacks on campuses in various types of programs and with the different manner of receptions, ranging from at best a policy of ignoring them to at worst a policy of harassing them, it was inevitable that friction and confrontation should develop.

These confrontations also were inevitable because the Black students were no longer content with just getting an education. Instead, they also wanted to be part and parcel of college life—politically, economically and socially.

In 1969, after a survey of Black students who had been recruited to such campuses as Harvard, San Francisco State, University of Wisconsin and Wayne State University, *Newsweek* reported that Blacks really wanted to be themselves as human beings of dignity and worth, enjoying the fruits of an open campus life. "He doesn't want to be made into a little middle-class Black Sambo," the magazine stated.⁴⁷

At Northwestern University, the Black students staged a sit-in. Monat wrote about the Northwestern program, which was the result of a recruitment effort since the summer of 1965. There were 124 Black students out of a student body of 6,400 undergraduates. These Black students took over the university business office and barricaded the doors. As has been the case for most

Black demonstrations, this one was aimed at the administration. The demands, which were met, boiled down basically to more involvement in student life through various means, and total acceptance by the college.

One of the very few evaluations of a minority recruitment project to be printed so far was attempted by Wessman. Although it is not strictly a college program, rather a pre-college orientation program, it is nevertheless interesting. He took a look at the ABC (A Better Chance) Project at Dartmouth College. This program had been established in 1963 in cooperation with 21 independent secondary schools. It was essentially a talent search and scholarship program for disadvantaged high school students oriented toward private schools.

The program involved a summer transition session. Students were taken from their home school through a series of summer courses to private high schools in the fall. After high school, the students were enrolled in colleges such as Dartmouth.

Wessman's study covers a five-year period from 1963 through 1968. During this period, there was a grand total of 1,218 students participating in the program; it also had expanded to include five colleges and 106 private high schools as well as eight secondary schools. These schools were situated in all parts of the country.

After looking at his data of those entering college following completion of high school, Wessman concluded that the attrition rate was too high. Of the first enrollees, 20 percent left at the end of the first two years, 26 percent at the beginning of the fourth year, and only 33 percent entered their freshman year of college. The last percentage represents 24 individuals.

There is no follow-up as far as college is concerned because there was no money allotted for this purpose. Wessman concludes, "They might fare better in demanding colleges than students who had not already made such a transition."⁴⁸

Michael Thelwell, in an article, tells the story of the Ivy League atmosphere surrounding Cornell University, where the Black students in the programs armed themselves and occupied campus buildings in support of six fellow students and a Black studies department at the school. The article vividly portrays the frustrations that have permeated Black students seeking an education at integrated colleges. One of the students shouted, "All sho' nuff dialogue come from the barrell of a gun."⁴⁹

Thelwell penetrates the crux of the problems that are flaring up on the nation's campuses at colleges and universities which have recruited groups of Blacks.

The notion that this almost lily-white institution, which had been conceived, structured and had functioned without any thought to the educational needs of the Black community, would have to undergo very basic adjustments if it were to be really responsive to the impractical and psychological needs of Blacks, was apparently as unthinkable as any serious suggestion that God might be Black.⁵⁰

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In May 1970, the College Entrance Examination Board released a higher-education survey on "Admission of Minority Students in Midwestern Colleges." It reported "...recent experience of colleges in recruiting and enrolling minority students."⁵¹ The responses to the board's questionnaire were received from 129 senior four-year institutions in that section of the country.

About three-fourths of those answering reported they were actively involved in increasing their minority enrollment. Due to this activity, "there was a 25 percent gain in freshman minority enrollment from 1968 to 1969 in mid-western senior colleges; respondents estimated that another 30 percent increase will be attained in fall 1970."⁵²

The remainder of the report focused on the various colleges' recruitment methods: financial aid, retention of students and institutional changes. There was no attempt to assess from a research standpoint the advancement or retrogression of the recruited students, either individually or collectively.

Summary

The history of the Black American in his quest for higher education was traced in this chapter. The chapter began with the lone Negro John Russwurm, in 1826, who graduated from Bowdoin College, Maine, and ended with a resume of present minority recruitment programs on various campuses.

Up until the 1960s, the emphasis in integrated colleges was on the individual Black student acquiring a college education rather than a group recruitment process. Yet even today, the predominantly Negro colleges enroll the bulk of the Black college students. The main reason seems to be the social aspect of college life, which the Black student can fully participate in at Negro colleges. Nevertheless, the number of these students attending integrated colleges seems to be increasing.

Real evaluation and research on recruitment programs in recent years is quite sparse. That which has been written concentrates on retention and attrition of students, rather than how the program has succeeded from the total collegiate standpoint. This is due possibly to the relatively short span of time these programs have been in operation.

Chapter Two

Meeting the Challenge of Change in Modern Colleges and Universities

During the decade of the '60s, with its red skies of summer, much furor was created over the absence of minority students on the nation's college and university campuses. Blacks and other minorities believed the road to success for them was paved through educational halls of ivy. The piece of paper at the end of the trek spelled half a chance; without it, they had no real chance at all. So-called liberal Whites thought a helping hand in the educational sphere would promote pride, decrease racial hostility and help other Americans stand tall.

The results of similar thoughts from divergent sources led to the establishment of multifaceted recruitment programs at institutions of higher learning across the country. In short, during the '60s, minority recruitment seemed to be "the thing to do." To seek out and bring to the campuses Blacks and other non-Whites from the inner cities of Detroit, New York and Minneapolis rang as a battle cry around educational circles. Wherever non-Whites presented a tacit willingness for higher education, they were beckoned. In some instances, it wasn't necessarily a willingness by soft-sell techniques, but wholesale coercion by well-meaning Blacks and liberal Whites.

Newspapers and journals were full of accounts of the recruitment efforts being conducted by universities and colleges in various parts of the country. Typical was a review of progress in Minnesota colleges, which appeared in the *Minneapolis Tribune* November 17, 1968.

His qualifications aren't impressive: a poor high school education, a failure to do well on college entrance tests and a poverty background are the most common denominators.

Most likely he has dark skin. Probably he is a Negro, but he could be American Indian or Spanish-American. His home probably was a city ghetto, or a poverty-stricken rural area....⁵²

The inception of these recruitment programs was slightly less than phenomenal, but the published reports analyzing them did not parallel their impressive growth rate. The material about the success or failure of the programs was conspicuous by its absence.

As a person with a guilty conscience, institutions of higher learning began to realize and respond to past injustices to oppressed people. Moreover, they began to acknowledge the wasted talent, which had gone untapped in the ghettos of the nation. Statements as that made by Drake St. Clair became biblical

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text in the hands of educational ministers. He pronounced that color "...often keeps them [non-Whites] from making the kind of significant intellectual and social contribution to the national welfare that they might make if they were White."⁵³

It wasn't that non-Whites had not been admitted to White colleges and universities in the past. They had, but not in great numbers. The prevalent thought of these schools was that such students would be accepted, if they met the existing institutional standards. Jencks and Riesman elaborated on these criteria for admission.

There have been northern White colleges open to Negroes since well before the Civil War—if the applicant had the proper preparation, enough money to pay tuition and subsistence and a thick enough skin to endure social isolation and occasional slight.⁵⁴

As these students invaded the campuses, college personnel was confronted with the fact that these newcomers were products of a societal system of rejection, oppression, humiliation and intimidation from the day they entered kindergarten until they graduated from high school. In many cases, they possessed a castrated self-image. Further, they became more fully aware, as these non-Whites strove to enter into academia, that from the moment these individuals entered the White grade schools, which were exponents solely of the dominant cultural pattern of this country, they were tossed into a world of alienation, with its concomitant exposure to strictly White thinking, White values and White insensitiveness. This dual environment—Black home and neighborhood life split in the daylight hours by school—left these students frustrated, culturally castrated and hostile.

With the advent of these students, many schools found they were unskilled in meeting the students' needs. Administrators balked at the influx, moaned and cried for some expertise in dealing with them. Many educators did not realize that these students were just as inept in dealing with the monolithic educational structure the institutions presented to them. As the schools, which sought to include these students into their systems but felt frustration, these same students possessed a "...trained incapacity to function in a bureaucratized and industrialized world."⁵⁵

In some cases, the institutions established Black studies departments in an effort to cope with what they considered a problem. In other cases, they sought meaningful dialogue with the surrounding minority community, seeking their educational involvement toward effective resolution of what was fast becoming a festering abscess, so some educators reasoned.

In the cloak rooms of the colleges, educators began to evaluate their teaching functions. At one time, the job of the educator was to focus on the rudiments of learning. Now, there was a new dimension. Previously, the textbooks used and the instructions given were beamed toward and encompassed the White-dominant group in American society. But, as the recruitment programs

began to mushroom, the complexion of the schools began to change. Those who had been on the fringes of society began to demand their inclusion into the Great American Dream. They sought and demanded recognition: recognition for their very presence on campus and recognition for those who had before them contributed so much to help this nation grow to its present position.

Although some educators were threatened by the situation on campus, others became increasingly aware through these programs that the society is composed of diverse people from many cultures, races and creeds. They saw for themselves that they lived in an American society that was truly multi-ethnic; but, more importantly, they saw this was the type of society that their children would inherit.

While some educators resisted the intruder on campus, others grudgingly accepted him. Still others opened their educational bags to help. The latter reasoned that in the future youth would come in contact more and more with many and varied citizens, and then it would be imperative that schools begin to take more than a cursory look at the methods and modes by which they transmitted society's cultural heritage.

They reasoned all people need to be cognizant of the contributions that have helped to place America in the position of world leadership. People should be aware not only of those contributions from the White-dominant race, but also of those from the non-White population as well. In this way, all people would see and come to understand that all races, creeds and nationalities have a shared stake in what has become known as the Great American Dream.

To realize the goal of including all Americans as part of the cultural transmission, these educators argued, there first must be created a climate in which each student, regardless of ethnic origin, can realize that he is part of the total social structure. Second, conditions must be such that he can learn in an atmosphere of pride and dignity.

Based on these premises, they began to build bridges of communication with their less understanding colleagues. In some instances, a mutual reasonableness was reached. With some firm avenues spanned, they turned their attention to communicating with the intruder. Here, as before, it worked as a first step in most cases.

These successes solidified in educators what they already knew--that the art of communication cannot be overemphasized, for it is elementary to the whole problem of our modern society. Individuals, groups and communities, who understand a problem, who have a depth of knowledge in the background of a problem and who have the ability to talk intelligently about a problem, will find a workable solution.

Of course, these factors presuppose that each individual, based on his knowledge, is earnestly seeking a solution, for to possess historical knowledge and a depth of understanding requires an individual to give something of himself.

and the giving of oneself through listening and understanding is a basic requirement of good communications.

As the controversy over the intruder continued, educators reasoned that when each segment of society fully realized that minorities have contributed substantially to America a move toward fuller participation by members of all groups in the mainstream of American life would take place. They insisted that knowledge of the background and contributions of all people would facilitate a more open acceptance on the part of the majority. They suggested negative theories, ignorance of others and half-truths would be substantially reduced because there would be the realization that many hands from many lands had made America strong.

These educators knew that resting heavily upon their shoulders was the responsibility of imparting knowledge that was relevant to these non-White students as well as to their own. Consequently, the students would be able to understand and communicate better within a society that was plagued by social upheavals, which were racking cities and spreading ripples of fear throughout their surrounding communities. Thus, the school men were challenged by the intruder.

A new vista opened up for some on the campuses. Educators as well as students began to know not only more about themselves and their heritage, but also gained knowledge of others, who made up the society in which they lived. In this way, they gained greater consciousness of others as persons of worth and dignity. All segments of college and university life began to benefit from the advent of non-White recruitment programs.

As these recruitment programs struggled to gain some semblance of maturity, those working with the intruder on campus found several concomitant situations that had to be faced. In some, the incoming students had to be offered a measure of emotional comfort and security in their pursuit of normal interests and relationships. In many cases, they had to bring the student up to a functional academic plateau so that he could perform at a normal or near-normal level. There was need to help the student develop skills which would give him self-confidence and a feeling of achievement and self-worth. There also was the need to bring into proper focus the role of the school and teacher and the contribution each makes to the students' well-being.

Some college and university faculties had to create an awareness on the part of the intruder that new patterns of behavior and relationships could be learned, and that attention and respect could be attained through constructive activities. Other faculties had to overcome creative inactivity and oppose negativism.

On many campuses, the student body and faculty underwent substitute experiences, which attempted to acquaint them with the vicissitudes of the intruder's life style. Human relations conferences, "live-in" experiences, rap sessions, power labs, to name a few of the vehicles, were conducted to provide in-

sight into the essence of what made the intruder the person he was. This was called "trying to walk in another person's shoes." Sometimes these artificial life-style creators worked. In most instances, it formed the illusion without the lasting effect.

A Model for Minority Recruitment

With the upheaval on campuses of the '60s centered around the attempt to include minority groups in the student bodies, the study of one recruitment program might be enlightening as well as providing a model for future endeavors. This book is about such a program; but, broader than this, it is about the ingredients that make the meeting of different cultures and life styles a possibility.

Concordia College, St. Paul, Minnesota, was typical of most institutions of higher learning in that Blacks had been admitted for many years. The terms of such admission were not unlike those described before. However, a special program for non-White students from socio-economically deprived families was inaugurated at the college in the summer of 1968. An in-depth look at this program and the goals it has achieved provides guidelines for techniques and strategies in dealing with minority students on White college campuses. It demonstrates, too, how non-White students can deal more effectively with the educational structure to the benefit of both.

It was started at a time when school systems of the area were deeply involved in recruiting minority teachers for their classrooms. The effort on their part was to provide non-White models of humanity for the young students who frequented the schools.

The goals of the Concordia program were stated in various forms, all of which could be reduced to a single objective: to provide an on-going supply of minority elementary teachers to serve the Minneapolis-St. Paul seven-county metropolitan area. Since this single goal was a long-range one, spanning several years, the initial study was limited to the investigation of the administrative problems associated with the first two years of active participation with the program. A visit six years later by the authors looked at the retention of the program in terms of how many students graduated, how many dropped out along the way and individual attitudes of a few students who had been involved.

Because this program was of relatively recent vintage, the initial analysis was based on (1) the results of a scaled four-point check list, which assessed the feelings toward the program of the students involved, regular Concordia students, professional staff, non-academic staff, administrators and the program's community advisory group; (2) a comparison of the relationship between college grade-point average for students in the program with comparable measures to other students at the same level in college; (3) the retention of students involved; and (4) the scores obtained on the A.C.T. test.

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In an analysis of such a program, there were several areas which militated against a full-scale evaluation. It is conceivable that these factors could alter the concluding results.

The program was operational before this study was conceived, so it was not possible to devise and conduct a before-and-after profile. This limitation placed a burden on the results in that there was no way to tell whether attitudes and valued priorities were significantly different now than they were before.

When the first group of 25 students was recruited into this program, there were too few minority students among the general student body to parallel this group with a control group. This hampered the study in that it could not be positively determined that any of the curricular modifications and other subsequent aids adopted by the college were of more substantial benefit to these students than the regular college program.

One of the admission factors which the college looked at before a student could be admitted formally to the college was the A.C.T. test. With the students admitted to this program, this test was used only as an indicator. However, even in this capacity, it had limitations as far as these students were concerned because it was representative of the dominant cultural strain in the questions asked. This factor left the lower socio-economic individuals wanting in needed background. The students in this program came ill-equipped in their preparation to have their chances of success in life determined by tests of this nature.

Assessing the attitude of those connected with the program, an attitude check list was used (see Appendix A). This instrument dealt with sensitive feelings, therefore it was conjecture whether the respondents gave their honest feelings. The validity of each response cannot be ascertained.

To avoid misinterpretation of terms used in the model discussed, the following terms were used as defined here: attitude—manner, disposition or feeling with regard to a person or thing; minority—a group differing, especially in race, religion or ethnic background, from the majority of a population, particularly when the difference is obvious and is likely to cause members to be treated unfairly; M-TEPS—Metropolitan Teacher Education Program Selection; G.P.A.—grade-point average; A.C.T.—American College Testing program; culture—the sum total of ways of living built up by a group of human beings and transmitted from one generation to another; and variable—apt or liable to produce a change.

Summary

Many colleges and universities across the nation have enrolled minority students in greater numbers in recent years. In the past, during various periods, these students have been admitted singularly, if they met the existing standards of the institution. Some colleges and universities have maintained a closed-door policy, thus leaving untapped the talents that reside in the ghettos of this nation.

A brief description was given of a model recruitment program, which will be detailed later. It concerned the non-White recruitment program for elementary teachers at Concordia College, St. Paul, Minnesota. It was a program designed to provide continuously a supply of minority elementary teachers for the seven-county Minneapolis-St. Paul metropolitan area. Because the program had been operational for only two years, the investigation was limited to the administrative problems. The analysis was based on a four-point attitude check list, G.P.A. of students in the program, the retention of these students and the scores they obtained on the A.C.T. test. A later visit to the program delineated its effectiveness at that time.

This model was significant because there had been relatively little published material analyzing such programs. Further, the study of one such program may provide helpful guidelines for developing effective techniques and strategies to involve minority students on White college campuses and to provide educational advantages to these students and the institutions they attend.

This model was limited in that a before-and-after situation was not feasible when the study was begun. It also was not possible to set up controlled or experimental groups because too few minority students were at the college when this program was conceived. Another limitation placed on this study dealt with the cultural-biased factor connected with the tests administered to groups not of the dominant-value structure. A fourth limitation was the accuracy of the attitude check list as a reflection of the true feelings of the respondents.

Chapter Three

A Theoretical Background for Constructive Change

The schools, in an effort to promulgate their programs in an impartial and expedient manner, have adopted the functional norms of a bureaucratic organization. The principles used are the same as those which govern other modern formal organizations.

These distinctive characteristics, according to Max Weber, who first isolated them, can be condensed into five categories: (1) a clear-cut division of labor; (2) a hierarchical authority structure; (3) a formally established system of rules and regulations; (4) an impersonal orientation to clients; and (5) official career status.⁵⁶ In Weber's ideal-type organization these five principles maximize rational decision-making and administrative efficiency.

However, as illustrated by Blau and Scott in their study of two welfare agencies, bureaucracies are not always so effective and efficient as Weber thought. At times, there are dysfunctional effects at certain levels. For example, Blau and Scott depict the conflicts that exist between hierarchical authority and professional competence. Such conflicts have severe overtones for the clients supposedly served by public agencies.⁵⁷

One of the tenets of an effective bureaucracy is "affective neutrality,"⁵⁸ in its relationship with the recipients of the output of an organization. The norm oftentimes leaves the client standing before the organization confused and disillusioned. The client, searching for service, does not know that this "impersonal detachment is designed to prevent the personal feelings of officials from distorting their rational judgement in carrying out their duties."⁵⁹ The client only realizes he is not receiving the services to which he feels he is entitled.

The individual client stands helpless before the powerful bureaucracy, awaiting decisions that often vitally affect his interests. Greatly concerned with his case, he sees in it a number of exceptional circumstances that deserve special consideration, but the impersonal bureaucratic machinery disregards these and handles the case simply as one of a general category.⁶⁰

Although the basic components of the hierarchy supposedly make for an efficient and effective organization, to many clients the result is nothing more than a cold, impersonal machine. This, in turn, causes many to develop techniques for dealing with the bureaucracy.

An example of this is seen in schools with a student clientele whose parents are exponents of the American dominant cultural value pattern of performance and achievement. Because the school is a proponent of this same cultural value

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pattern, the student works hard on his assignments, does well on tests and shows the proper respect for his teachers. He receives his reward for "playing the game" by being allowed to remain behind the "straw curtain" of bureaucracy's "affective neutrality." In short, he becomes a bureaucrat in the same mold as his parents and teachers.

Others fake dedication to these values and give lip service to performance. In this manner, they are able to get by. They learn quickly the right words to use. They learn that sitting quietly will yield reasonably good grades.

There are yet other students, who come from homes which do not reflect this dominant culture value pattern. They literally are deprived in relation to this value system. When they come face to face with the bureaucratic school organization, they are awed by its authority structure, its rules and regulations and its many people doing specific tasks. They come with a desire for knowledge, but receive, instead, the seeming rebuff of the formidable organization. They have not learned in the sub-society from which they come how to manipulate the organization. All too soon they become alienated. They develop hostilities and become foes of the bureaucracy. Elizabeth Douvan specifies the results.

Given a society with certain core values shared by all which emphasize achievement and success, and given certain classes of youth that are deprived of the means to effectively participate in the struggle for success, three kinds of delinquent adaptations are possible: (1) criminal; (2) conflict; and (3) retreatist subcultures.⁶¹

Students from homes which have an orientation to society similar to that of the schools learn quickly how to use the school organization for their own benefit. Students from homes without this orientation have no knowledge of how to deal with the cold, impersonal machine. No one has taken the time to explain it to them, because no one in the home understands it. Parent and child are at a loss to understand the organizational division of labor, hierarchy, rules and regulations. Most of all, they do not understand the "affective neutrality" pose held by the employees. In essence, students from culturally deprived homes are "naked" before the awe-inspiring, hate-filling bureaucratic school structure. They are functionless in the bureaucratized society.

Subculture of the Socio-Economically Deprived

Before discussing cultural values and the conflict resulting from sub-values clashing with dominant values, there should be a general idea of the values of the socio-economically deprived. It must be emphasized, however, that every value described here is not had to the same degree by all socio-economically deprived individuals, but certain values are more common than others.

In Black culture, one of the frequent remarks children hear at home is "They don't care about us Negroes anyway. We are treated as inferiors by Whites. Look at housing and jobs, for example." These statements trigger in

Black youngsters the demise of the whole value concept of performance. They say to themselves, "Why should I try when they (Whites) will not let me succeed?" Too often in the past and even now many people give credence to this statement by their actions in dealing with Black youngsters.

As Leon Festinger has observed, many people believe Negroes to be inferior.

If Negroes are customarily treated as inferiors, then it is because they are people who are inferior and who should be treated as inferiors. These rationalizations of behavior receive support from the fact that segregation with all its invidious connotations receives official public sanction. Not only do the "best" people avoid social relations with Negroes but the government, the official public, sanctions segregation in law and in public policy.⁶²

In general, the values with which deprived children enter the schools may be summarized as getting by, rather than getting ahead: disorganization, feelings of alienation, emphasis on the reality of today, escapism, hostile withdrawal, retreatist behavior, violent aggressive behavior and, most of all, hopelessness. These value ideas surround the deprived from the time of their entry into the world. They drink it in from their environment, from remarks as those mentioned previously, and they sense it from the physical actions of those about them, both family members and peer-group associates. By the time they enter first grade, middle-class children have been neatly socialized into the dominant American value pattern.

Middle-class parents and teachers teach children that life is a series of hurdles which must be jumped, but these parents teach their children that life is a series of difficult situations which should be avoided if possible.⁶³

To categorize in one word the concomitant value pattern of the socio-economically deprived, it would be "being." They want to live, but they do not possess the hope that, if they work hard, somewhere there will be a better life here on earth. This thought is inherent in middle-class standards. From their vantage point, the overriding value is little less than maintenance and existence because these imply hope and "they lack the essential strength of hope."⁶⁴

People possessing middle-class values are socialized to see life through the art of achievement. This is buoyed up by internal hope and the factor of expectancy. They might accidentally reach a high degree of success, if they are willing to work hard. This is not the case in disadvantaged families because the parents and friends already have suffered so much defeat at the hands of society that they pass the defeatism syndrome to their offspring consciously and unconsciously.

To summarize this discussion of the sub-culture of the socio-economically deprived, it should be understood from where their values come, to catch a glimpse of their home life.

Their homes are crowded, full of disturbance, physically and personally disorganized; they do not operate on schedules that pay much attention to school concepts of time. They lack both belief and achievement.⁶⁵

Dominant Cultural Value Patterns

The school gains its legitimation from society for its task of preserving, introducing and indoctrinating the young in the dominant values of the society of which they are a part. School is the socialization process or mechanical machine whose input is children, who proceed from grade to grade, being spoon-fed the ideas that have made a nation great. The output of this mechanical contrivance is children galvanized with hope for a brighter tomorrow through hard work, perseverance and a passionate devotion to responsibility.

These values of performance and achievement found their ethos in the Protestant ethics of Calvinism and their fruition in the harsh life of the American frontier. This fertile frontier soil demanded for survival the traits of hard work, perseverance and devotion to responsibility. The people found that those possessing these traits did succeed in clearing the land, fighting the Indians and carving out a comfortable, but crude way of life.

These characteristics have survived from the country's brief, harsh early existence, and are inculcated as the *sine qua non* of American society. They find their preservation in the school as one of the legitimized institutions for instilling these values in the young.

Stemming from these dominant values of society are certain core modes of behavior, which help the young internalize effectively these values. Schools faithfully adhere to these procedures. In school, a student must exhibit conformity, dependence, neatness, organization, non-aggression and delayed gratification. He must show signs of wanting to get ahead by passing tests and completing assignments. For these traits, he is rewarded by good grades, a word of praise by the teachers, a gold star and, in the middle-class homes, favorable comments by parents.

The converse is true if the student does not do well in school. The teacher and his parents speak to him in terms of working harder if he wants to succeed.

In this way, a student is taught hope, to strive toward a distant goal and to aim high. He is taught to plan, to organize and to seek fulfillment later in life. The dignity-of-work and shoulder-to-the-wheel idioms are expressed frequently in the school setting.

The students who can internalize these values and put them into practice have the best chance of success in an institution geared toward these characteristics. In a nation which encourages all to succeed, what about those who, because of deprivation, do not subscribe to these values and have difficulty, because of background, internalizing them?

Elementary Action System

Talcott Parsons, in his theory of the action system, delineates the properties of an elementary social action system. Basically, it consists of two actors interacting in an environment. This is broken down into four elements: (1) first

actor; (2) second actor; (3) internal characteristics of the interaction; and (4) environment or social milieu which the two are interacting within.⁶⁶

When this is applied to the culturally deprived, the student is seen as one person interacting with the school. Both actors, in order to avoid conflict, should have internalized the same value characteristics. If the norms governing the actions of both parties were similar, then there would be no need for some designated interposing variables that would serve to interpret the differences in values, and to help bring about mutual understanding. The point is that the educational opportunities in many colleges would not exist, because all students would come together in a compatible environmental context, and the rules which governed their actions would stem from similar cultural value patterns.

Socio-Cultural Bureaucratic Interaction

Figure 1 is a model developed along the lines of Parson's elementary social action system. It portrays the individual as an actor interacting with a second actor, the bureaucratic school structure. Each actor has access to the social-cultural environment of the larger societal context, because value patterns are learned.

On the one hand, the school bureaucracy gains its legitimation and acceptance in society from being an exponent of the dominant cultural values from the societal context as described previously.

On the other hand, the individual has been acculturated in the sub-cultural values of his home and immediate surroundings. Both the bureaucratic school and the individual are committed to their respective value patterns when they meet. The result is conflict, which stems not only from the dysfunctions of the bureaucratic school organization, but also from the value patterns which the organization espouses. The reason for this, using Parsonian theory, is basically that there has to be a generally agreed upon norm, which will govern the internal interaction between the two before there can be a social action system. This is not present when an actor committed to a sub-cultural value system interacts with an actor committed to the bureaucratic cultural value pattern. Nor can it be said to exist when the sub-cultural actor responds with hostility to the affective hostility of the bureaucracy, because neither is acting according to similar roles for the system.

A Model of Interposition

When a dysfunction exists between the bureaucracy and its clientele, it may be corrected by changing the organization. Another method is the establishment of a separate mechanism, which functions to correct the inequality that exists by helping both student and bureaucracy to understand each other as well as suggesting changes in both student and bureaucracy for their mutual benefit. Further, the mechanism has to make its program an integral part of the total school program.

Socio-Cultural Interaction Paradigm

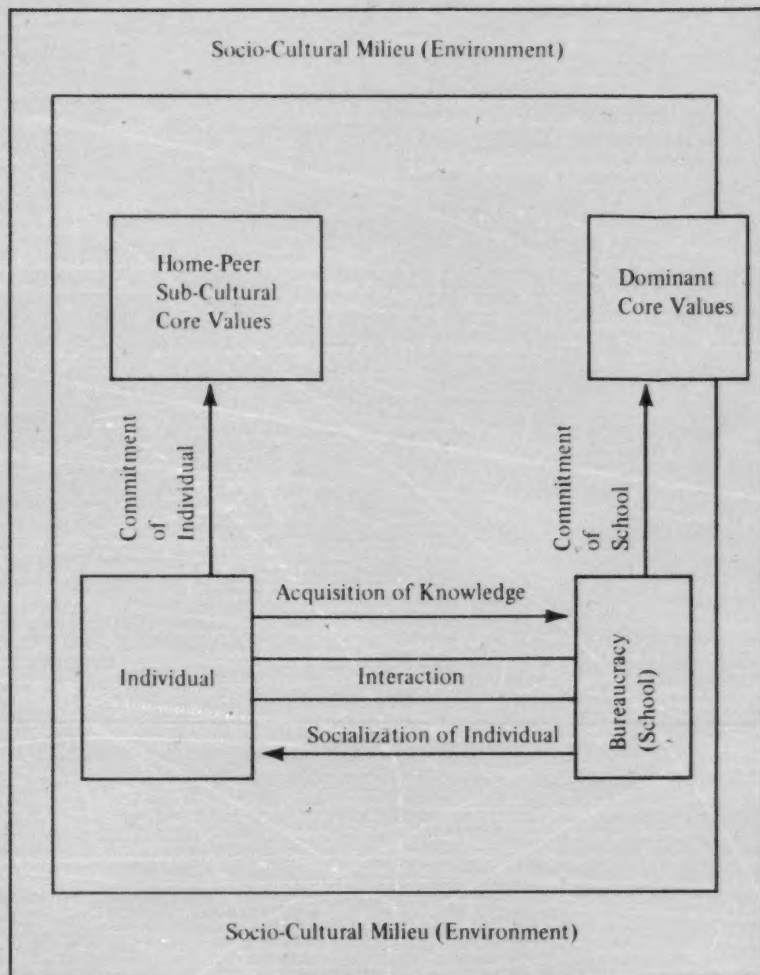


FIGURE I

This mechanism for correction of the dysfunction is composed of variables, which intervene at strategic points in the life of the student and the normal functioning of the bureaucracy. In an equal educational opportunities program, it operates as a personal and educational adjustment unit between the student with his problems and the bureaucratic college with its misunderstandings.

Figure II is a diagrammatic model, similar to Figure I, showing the socio-cultural conflict that may arise when sub-culturally valued individuals come in contact with the bureaucratic school. However, in this model, the balm over troubled waters is schematically diagrammed in the form of intervening variables.

The Concordia Program

The administrative personnel of Concordia College, being cognizant of these factors, asked in the summer of 1968 to meet with leaders from the Minneapolis-St. Paul community to discuss the feasibility of inaugurating for the seven-county area a college scholarship program to train non-Whites for the elementary teaching profession. The result of the conference was the institution of the Metropolitan Teacher Education Program Selection (M-TEPS) at the college.

Description of M-TEPS

M-TEPS was devised to provide an on-going supply of minority elementary teachers to serve the seven-county area surrounding and including the Twin Cities of Minneapolis and St. Paul. Qualifications for enrollment were based primarily on being a high school graduate or having a valid GED certificate, having an interest in elementary education and being in need of financial assistance to complete a college education.

Interested citizens from the Twin Cities Afro-American community and the broader community, along with Concordia staff members, formed an advisory committee. The purpose of this committee was to provide continuous guidance for the program through suggestions, recruitment and personal contact with the selected students throughout the school year.

A minority-member coordinator, who was a teaching member of the staff, directed the program. The function of the coordinator beyond recruitment was three-pronged. First, he was involved during the school year with the students accepted for the program in personal adjustment as well as academic counseling. Second, he was to make recommendations to the college for changes resulting from his sessions with M-TEPS students. Finally, he was to make known to the college those suggestions and innovations which would benefit the M-TEPS students.

Concordia College is situated only three blocks from the St. Paul inner city Black population and five miles from the Minneapolis areas of concentration. Students for the program were recruited mainly by making this nearby population aware of the college and its course offerings. This was accomplished by

Intervening Variables Interposition Paradigm

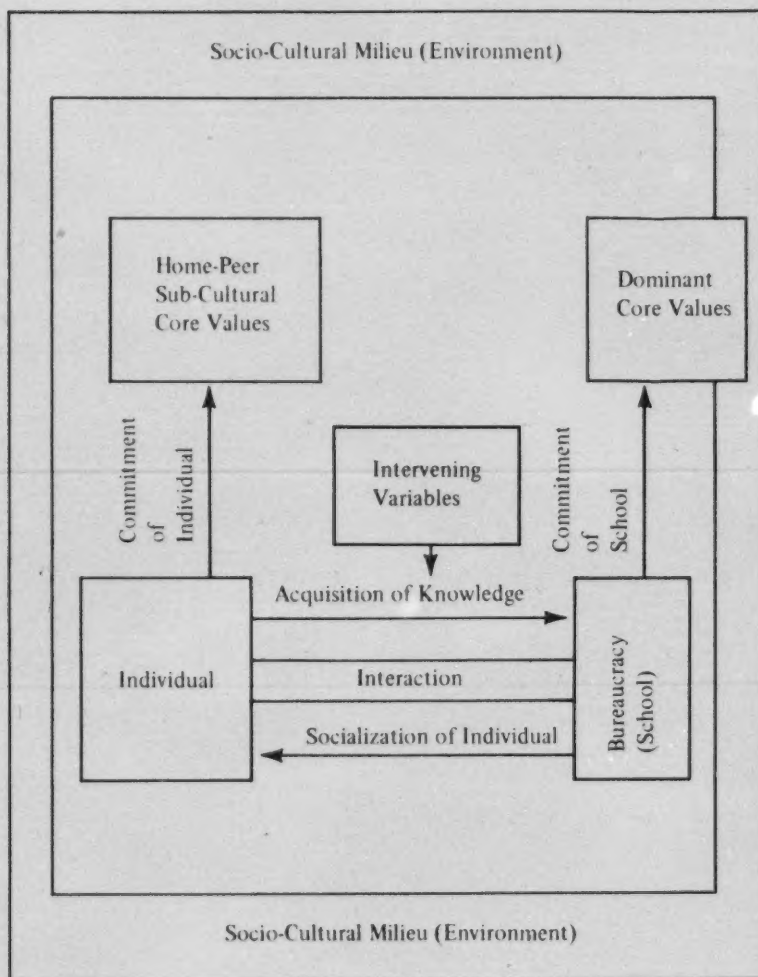


FIGURE II

visiting social agencies which served the area, distributing brochures and contacting knowledgeable persons, who worked or lived in the area, through the community advisory committee.

In addition to these methods, potential students were contacted by the program coordinator through high school counselors in schools serving Black and Indian students. Further, in some cases, contact was made on various street corners in areas of Black concentrations. As the program became known, a few students registered at the college with the program coordinator on their own initiative, without being contacted in the community.

Once enrolled, these students took regular classes, with an adjusted course load. When needed, the individual instructors stood ready to adjust the course content. An example of this was graphically portrayed in the difficulty some of the students encountered in freshman mathematics and English. These M-TEPS students as well as a few of the regular Concordia students suffering from similar difficulties were grouped in special-credit courses. These classes consisted of slowed-down instruction, ample time for questioning and additional tutorial help. For those in need, a special reading difficulties clinic was offered, using among other material the SRA reading laboratory.

Beside the specially geared mathematics and English classes, staff members were available on a contact basis to give extra tutorial help. If called upon, the coordinator was ready to recommend staff members who were available for tutoring. Further, selected M-TEPS students as well as Concordia upper division students were engaged as special tutors.

The slowed-down instruction was more than a watering down of selected course content. In the main, the same content was covered as in the regular program. The difference existed in the slowed pace of the subject matter, so that even when the quarter was over and the students had not covered the intended content, the course was extended into the next quarter for students and instructor. This extended time could be anywhere from a few weeks to the entire quarter.

A prevalent idea behind the various help offered the first two years for M-TEPS students was that each student should be at grade point by the beginning of his junior year. This meant their grade-point average must reflect a C at minimum. Because this analysis was based on only the beginning two years of the program, the difficulties this provision offers could not be substantiated.

Largely, the M-TEPS students were programmed into small classes. When feasible, the course offering with M-TEPS students was closed to the general college to maintain a reduced class size. This provision was in keeping with the special help idea constantly expressed by staff members closely associated with the program.

As a rule, probationary students at the college were allowed four trial quarters to establish their grade record. For M-TEPS students, the probationary period was extended to five quarters. As an added incentive and to reduce the

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tension of failure, each student on probation was told that he would not be excluded from the college for low grades until that probation period was over.

From a financial standpoint, M-TEPS students were awarded free tuition, fees, books and reduced board and room costs for those with home some distance from the college. In a few cases, transportation was provided where the student wished to remain at home, but would not be able otherwise to travel daily between home and school. Proof of financial need was determined by an evaluation of a Parent's Confidential Statement, submitted to the college with registration.

Finances of the program were provided by government economic opportunity grants and work-study monies. Other non-governmental sources contributing were various foundations as well as certain individuals.

Intervening Variables in M-TEPS

In order to bridge the gap that existed between M-TEPS students and the college, certain basic assumptions had to be threshed out and agreed upon by the Concordia-Community Advisory Council before the first group of non-White students could be admitted. These intervening variables helped spell success of failure for the program because it was generally recognized that you cannot take an immigrant, speaking no English, off a boat in New York and expect him to be economically and politically solvent without an initial helping hand. The following intervening variables or assumptions were meant to underscore the program as that initial helping hand.

(1) The education of minority group children is enhanced when taught by qualified minority persons, especially in the formative elementary years, when the self-image, which is strengthened through adult identification, is so important.

(2) The person selected to direct the program should be prepared to operate more in a counseling role than in an administrative decision-making role.

(3) The high-ability Black or Indian student has been able to get scholarships from such institutions as Harvard and Stanford for several generations.

(4) A large number of minority group teachers desperately are needed for the Twin Cities' public schools. Through this program, a portion of this need will be supplied.

(5) A college, which is community-situated and small enough to retain an interest in the individual student, can best meet the needs of the community by offering to assist those who normally would not apply to do college work because of distance and costs.

(6) With limited resources, Concordia was not able to think in terms of carrying out recruiting efforts in the deep south or in large northern cities to which minority groups have migrated. Therefore, because the campus is in the Minneapolis-St. Paul community, efforts of recruitment should be confined to this metropolitan area.

(7) The image of what constitutes the total American community would be enhanced in the minds of all groups through the exposure to minority group teachers.

(8) Monies and necessities for the program will be forthcoming because the end product fulfills a crucial need existing in the community.

(9) Not all minority students are equally prepared for college; therefore, entering students are granted additional opportunities in the form of probationary extension, tutoring, special counseling, adjusted class loads and curricular modification to make up deficiencies so success will be achieved in later college years.

(10) In order to effectively compete in the world of work, the time must come when all students compete on an equal basis. Therefore, by the junior year, all academic requirements must be met by all students.

(11) The greatest financial need exists in the first two years of college. Therefore, provisions have been made to assume up to the total cost of college for the first two years, based on need. By the time a student is a college junior, he should have crystallized his vocational direction and should realize that borrowing for a college education is a reasonable expectation.

(12) Financial, academic or social commitments are limiting circumstances. This must be kept in mind to avoid having to break promises at a later date.

(13) A conscious realization must be maintained by those involved in the program of the gap that exists between the racial, social and economic background of the M-TEPS students and the dominant American cultural pattern, which the school supports and maintains.

(14) Implementation of this program depends on the realization of the aforementioned variables, but it depends much more on the actualization of a staff that is aware, sympathetic and knowledgeable.

Summary

In order to further the process of education for the educationally deprived, some variables must intervene between the purpose of the school organization and the value patterns of the individual. Figure II shows intervening variables. They constitute a program, when coupled with an implementing mechanism, as that force acting on the interaction process. In the case of the Concordia program, this force is composed of the variables described earlier, the implementation of which provides the milieu or atmosphere for closing the gap that exists between the bureaucratic school and an individual from a socio-economically deprived culture.

Chapter Four

A Case Study of a College Recruitment Program

For any recruitment program to have a chance at success, it must involve all phases of a college or university. It must be part and parcel of the institution; it cannot survive and grow in a vacuum.

This model, M-TEPS, involved the entire college in varying degrees. It touched, in one way or another, the lives of those students and adults who functioned as learners or teachers at the educational institution. An analysis of such a program must include each facet. In this case study, an attempt was made toward comprehensive inclusion of those connected in some way with the college.

The student population used in this study consisted of a sampling of 204 of the general Concordia student body and the 53 M-TEPS students recruited for the 1968-69 and 1969-70 school years. In addition, an adult population consisting of the administration of the college, the Concordia professional staff, the non-academic staff and the M-TEPS college-community advisory group were utilized. These adults, as the students, were asked to record their feelings about pertinent statements in a survey.

Besides the questionnaire, several measuring techniques were used to describe the program and the progress of the students. These instruments were the A.C.T. test scores and the college grade-point average (GPA) of the students. These were used because it seemed feasible that most administrative problems concerning the program would come to light within the confines of these dimensions.

A comparison of the feelings of individuals at the college prior to the inception of the program with how they felt after the second year was not feasible because no data had been collected before M-TEPS began. Also, there were not sufficient non-White students at the college when the program started to allow a paired-group analysis. Consequently, it seemed reasonable to gather, compile and analyze data in a descriptive manner.

Concordia College

Concordia is a comparatively small, liberal arts college located in the center of the largest Minnesota metropolitan area. Its 28-acre campus lies along an interstate freeway three and one-half miles from downtown St. Paul and six and one-half miles from downtown Minneapolis. The college is owned and operated by the Missouri Synod of the Lutheran Church.

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Concordia was founded in 1893 as a higher school in the Minnesota district of the Missouri Synod, so that sons of this district could take their preparation for church work. It was established with a three-year classical and normal preparatory course. In 1902, a fourth year was added. In 1905, two years of college was incorporated.

The year 1950 saw Concordia adding a two-year junior college curriculum in elementary education for women. This was expanded to a four-year college offering for women in 1962. By 1965, male students were admitted. The first graduates of the four-year elementary education program were granted a Bachelor of Arts degree in 1964.

Concordia Junior College was accredited by the University of Minnesota in 1924. In 1964, the university accredited Concordia's four-year liberal arts program. The North Central Association of Colleges and Secondary Schools granted accreditation to the junior college in 1959 and full accreditation to its upper level courses in 1967. Recently, Concordia College was accredited by the National Council for the Accreditation of Teacher Education for the Preparation of Elementary Teachers. The Minnesota State Department of Education previously had certified Concordia as a teacher-training institution for elementary teachers.

The college enrolled 800 students during the 1969-70 school year. Its student population had been climbing steadily over the preceding five years, from 635 for the school year 1965-66 to its present number. Of its 800 students in the school year 1969-70, 568 were registered in the elementary education program.

Basically, the college offers for its students two different curriculums. Besides its four-year elementary education courses for men and women, it offers a two-year pre-ministerial, deaconess, social work and general liberal arts program.

The college has intercollegiate teams in football, soccer, basketball, tennis, golf, wrestling, baseball, track and bowling. There are intramural sports such as flag football, volleyball, softball, bowling, tennis, table tennis, archery, golf, badminton, basketball, billiards and track and field. Students also are involved in various musical groups as well as a variety of social events.

Population Included in Study

Concordia Student Body

Of the 1969-70 graduation class, records indicate that 64 percent had enrolled in the freshman class at Concordia four years previously. Another 21 percent were synodal transfers from two-year colleges in other parts of the country. These junior colleges were schools connected with the Synod of the Missouri Lutheran Church. Together, these percentages represent 85 percent of the graduation class at the beginning of their college work at Concordia or a sister college. Only 15 percent were transfers from other colleges at some point in

the four-year life of this graduating class. Percentages from this class seem to indicate, at least for the preceding four-year period, that students who enroll at Concordia for the freshman year tend to stay through graduation.

Statistics for the freshman-year students were a good indicator in identifying the major portion of the student body. Relative to age, the bulk of the freshman class tended to be in the 18-year-old category, recently graduated from high school. Table I is a breakdown of the four previous freshman classes at Concordia, based on information contained in the Class Profile Service Report compiled by the American College Testing program. Projecting these percentages upward, based on the aforementioned information, would seem to indicate that the major portion of sophomores would be 19; juniors, 20; and seniors, 21. This indicated a normal progression through 16 years of education for the majority of the Concordia student population.

TABLE I
FRESHMAN STUDENTS' AGES AS OF SEPTEMBER 1

Year	Percentage of Class at Age			Class Enrollment
	17	18	19	
1966	6.6%	41.9%	47.2%	229
1967	33%	63%	1%	203
1968	19%	77%	4%	190
1969	16%	82%	2%	231

There was a higher percentage of women than men in the Concordia student body. Table II gives the percentages of men versus women for four freshman classes for the school years of 1966-67 through 1969-70.

TABLE II
PERCENTAGES OF MEN AND WOMEN

Freshman Class Year	Men	Women	Total Enrollment
1966-1967	43%	57%	150
1967-1968	43%	57%	200
1968-1969	40%	60%	179
1969-1970	46%	54%	227

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The Minnesota county distribution of students at Concordia College, compiled by the Minnesota Higher Coordinating Commission, Research Division, St. Paul, Minnesota, indicates that over 50 percent of the student population were from the state of Minnesota. Table III is a percentage report of residence areas of the student population for a five-year period.

TABLE III
RESIDENCE AREAS OF CONCORDIA STUDENTS

Area	Year 1969-70	Year 1968-69	Year 1967-68	Year 1966-67	Year 1965-66
Local community or commuting area	25%	26%	18.7%	15%	15%
Minnesota other than above	30%	31%	36.1%	42%	40%
Other states and foreign countries	45%	43%	45.2%	43%	45%

More than 50 percent of the students are from Minnesota. Of this percentage, the majority are from the farming areas and smaller communities of the state. A quarter or less are from the metropolitan area. This is the interpretation of "local community or commuting area" used in the table because Concordia College is located in the Twin Cities' metropolitan area.

Only a relatively small number of students at Concordia are foreign students. Records indicate a total of nine students from outside of the United States being registered over the last two years. Relative to other states in Table III, the majority of these students enroll from North Dakota, South Dakota, Wisconsin, Iowa, Nebraska and Illinois. These states neighbor Minnesota, and portions of them are included in the Missouri Synod. The majority of these students' records show they are from farming areas and smaller communities in those states.

A very small percentage of Concordia students are married. Only 30 men and 32 women out of the entire student population were listed in their records as being married. This number is even smaller, as the records of the last five years indicate. There were only four men and five women enrolled as married students for the school year 1965-66.

The major portion, over 60 percent, of the student population expected to receive some type of financial assistance. The Class Profile Service Report of the American College Testing program, summarized in Table IV, demonstrated

that a substantial number of students expected to receive either scholarships or loans to finance their college education. A smaller, but equally substantial percentage, did not expect aid during the first year of college, but would seek financial help in subsequent years. Thirty-two percent or less indicated they probably would never request financial assistance of any type.

TABLE IV
PERCENT INDICATING SCHOLARSHIP AND LOAN PLANS

Years	1969	1969	1968	1968	1967	1967
Questions*	1	2	1	2	1	2
Yes (for four years)	68%	50%	67%	46%	64%	41%
Yes (not first year)	14%	22%	14%	21%	13%	27%
Probably never	18%	28%	19%	32%	23%	32%

* Question 1 - Do you expect to apply for a scholarship to help meet college expenses?

* Question 2 - Do you expect to apply for a loan to help meet college expenses?

The percentages quoted in Table IV are borne out by the numbers of students who actually applied for and received financial assistance of one kind or another. Figures taken from the President's annual report show that 60 percent or better of the Concordia student body received some type of financial assistance over the last three years.

M-TEPS Students

The 53 students, who enrolled in this program over the two-year period, ranged in age from 18 to 40 years of age. The average age of the total group at the time of the recruitment was 20. However, the second group that entered in the 1969-70 school year tended to be younger than those recruited for the first year. Slightly more than half of the 27 recruited the second year were recent high school graduates. Of the first 26 who enrolled, less than a quarter were recent high school graduates at the time of matriculation.

Table V is a numerical enrollment account of the M-TEPS students, according to sex. Figures presented are actual numbers enrolled at the beginning of each school year. As can be seen from the table, twice as many women were enrolled as men. One explanation for this was possibly the fact that elementary education traditionally has been considered an occupation for women. Nevertheless, in the recruitment process, four times as many men were contacted as eventually were enrolled.

TABLE V
M-TEP ENROLLMENT*

Sex	Year 1968-69	Year 1969-70
Male	6	9
Female	20	18
Total	26	27

*Figures presented are actual numbers enrolled.

All 53 M-TEPS students were recruited from Minneapolis and St. Paul. However, in checking the places of birth, 43 percent were not born in the area, but had immigrated during childhood with parents, relatives or friends. They were born in such cities as St. Louis, Missouri; Water Valley, Mississippi; Jamaica, Long Island, New York; Tallahassee, Florida; Beaufort, South Carolina; Bronville, Missouri; New Orleans, Louisiana; Meridian, Mississippi; and other towns and villages throughout the south, east of the Mississippi River. Sixty-six percent spent their childhood in Minneapolis or St. Paul.

Of the total M-TEPS group, 54 percent were single at the time of entry into the program; 34 percent were married. The remaining 11 percent had been married and were divorced. None would have been able to enter the college without the financial assistance provided by the program.

Concordia Student Sample

There were 737 students registered at Concordia College when the sampling was taken. Each student was a potential participant in the survey. To arrive at the students selected, the list of classes contained in the college catalogue was used. From this pool, the classes to be used were drawn, yielding 204 students, who finally were administered the check list. No student was allowed to take the check list twice. For this reason, the total number of students used in the sampling is less than the number of students registered in the classes.

The students surveyed ranged from 17 to 34 years old, with the bulk being in the 18- to 21-age bracket. The average age was 20 years. Only 11 percent of the students in the sample were 22 or older; only one student was over 27 years of age - this student was 34 years old. Of the students in the age group between 18 and 24 years old, 30 percent were 19 years of age and 20 percent were 20 years of age. Table VI is a bar graph of the age of the students contained in the survey.

TABLE VI

AGES OF CONCORDIA STUDENTS USED IN SAMPLE

Ages	Number of Students					
	10	20	30	40	50	60
17						
18						
19						
20						
21						
22						
23						
24						
25						
or over						

Of the students sampled, 56 percent were women; 44 percent were men; 94 percent were single; 6 percent were married. Twice as many men were married as women.

Those students surveyed were distributed almost evenly between Minnesota residents and those who claimed residence in other states. States outside Minnesota most frequently represented were Illinois, Wisconsin, New York, North Dakota and Nebraska. Only four students were from a foreign country—Canada.

Thirty-four percent of the students listed a rural farming area as their environmental background; 17 percent resided in a metropolitan area. In most cases, it was the Twin Cities' metropolitan area.

Administration

The first level of administration, according to the organizational design of authority formulated by the college, consisted of the president, academic dean, dean of students, executive manager and financial planning manager. The president had final authority in all areas. The remaining four exercised authority in specific areas. They were tentacles of the president, so to speak, and were responsible directly to him for the effective and efficient operation of their area of concern.

Those who had these offices at the time of the survey were males, ranging in age from 33 to over 65; their average age was 48. They collectively represented some 63 years of service to the college, with an average time of 13 years.

All were married, with at least two children; all were born and had spent their childhood in a small-town, rural-area atmosphere; only two were native

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Minnesotans. All were college graduates; three of the five had Master's degrees; two of the three had earned doctorates.

College-Community Advisory Committee

This M-TEPS advisory committee included 21 active members at the time of the survey. An active member was defined as one who had been in attendance at the majority of the luncheons where M-TEPS was discussed.

This committee represented a wide assortment of occupations—ministers, school superintendents, directors of school personnel, heads of community agencies, consultants in various areas, teachers, agency staff workers and businessmen.

The group ranged in age from 36 to over 65, with the average being 48; 19 were men; only one of the group was single. The majority were born in a small-town, rural-area atmosphere, but spent their childhood in a large metropolitan area.

Professional Staff

The Concordia teaching staff ranged in age from 24 to 65, with ages 40, 41 and 42 being the most frequently listed on the survey. The average age of the faculty was 41.

Of the 53 full-time faculty members, there were four times as many men as women. Records at the college indicate that 43 men and 10 women comprised the professional staff. The overwhelming majority of these staff members were married; only five indicated a single status.

Eleven faculty members stated that they were born and had spent their childhood in large metropolitan areas. These areas, as listed, were Minneapolis, St. Paul, Chicago, Milwaukee and Detroit. The remainder named such places as Waterloo, Illinois; Larsen, North Dakota; Garfield, New Jersey; and areas of similar size.

Non-Academic Staff

This staff numbered 27 and included maintenance personnel, clerks, cashiers, secretaries and people involved in the non-academic operation of the college.

The people who comprised this group ranged in age from 22 to 69 years of age; the average age was 44. The most frequently appearing ages were in the 23 to 24 age bracket and the 60 to 61 age bracket.

Relative to marital status, the majority were married, with only three indicating a single status; one was divorced; two listed themselves as widowed.

Only eight persons in this category were born in a large metropolitan area. An additional three persons, besides the eight, spent their childhood in a comparable area. The majority were born and had spent their childhood in such places as Montevideo, Minnesota; Waverly, Iowa; Hillsboro, Kansas.

Instruments Used in the Model

American College Testing Program Survey

The major portion of the A.C.T. battery consisted of four tests: English, mathematics, social studies and natural sciences. These tests were developed to measure the abilities each student possessed in those areas. Specifically, the tests are designed to measure the student's ability to perform the kinds of intellectual tasks typically performed by college students. Most of the test items are concerned with what the student can do with what he has learned.

The English Usage test is an 80-item, 40-minute test which measures the student's understanding and use of the basic elements in correct and effective writing, punctuation, capitalization, usage, phraseology, style and organization.

The Mathematics Usage test is a 40-item, 50-minute exam which measures the student's mathematical reasoning ability. This test emphasizes the solution of practical quantitative problems, which are encountered in many college curricula. It also includes a sampling of mathematical techniques covered in high school courses.

The Social Studies Reading test is a 52-item, 35-minute test designed to measure the evaluation-reasoning and problem-solving skills required in social studies. It measures the student's comprehension of reading passages taken from social studies material. It also contains a few items that test his understanding of basic concepts, knowledge of sources of information and knowledge of special study skills needed in college work in the social studies area.

The Natural Sciences Reading test is a 52-item, 35-minute test which measures the critical-reasoning and problem-solving skills required in the natural sciences. Emphasis is placed on the formulation and testing of hypotheses and the evaluation of reports of scientific experiments.⁶⁷

Attitude Survey

When the attitude survey was constructed, an assumption was made that if the feelings of the groups who had varying degrees of contact with the M-TEPS program could be ascertained, the type of environment these students were functioning in would be noted; consequently, one facet of the program's chances for survival could be analyzed. An instrument that asked the feelings of these groups was devised. Respondents were asked to check on a scale, ranging from "strongly agree" to "strongly disagree," their feelings about certain statements. The basic statements from which the items were developed for the attitude survey (see appendix) were gathered from two primary sources: M-TEPS students and students in the Afro-American course taught during the spring quarter of the 1969-70 school year.

Students in the Afro-American class were asked to complete the statement "As a result of having M-TEPS students on campus I feel that..." They were asked to write down as many concerns as they had on any matter concerning the program. These papers were anonymous.

The comments ranged from a total acceptance of the program to the state-

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ment that it was ridiculous and should be abandoned. A few comments taken from these papers are included here as examples.

They (M-TEPS students) are seriously working and studying in order to obtain a degree.

...has had a more positive effect on the campus life at Concordia.

...generally below the average intellectual level of other students not on the program.

...should be taken more slowly; let's not bite off more than we can chew.

...has increased the minority population of this campus considerably; this lowers our educational level.

...generally has been one of overstimulation that works to the detriment of the individual.

Is integration really important?

Why aren't M-TEPS given special courses so that they can better adapt to middle class values in college, i.e., study hard, keep rooms clean, get good grades, etc.?

I wish they would participate a little more in Concordia life. We hardly get to know the M-TEPS students because they seem to stick together and don't want much to do with us.

This is ridiculous. Why should there be a special program for Blacks and other minorities? How about the lower-class Whites?

Instead of completing statements concerning feelings, the M-TEPS students were encouraged to write questions or statements pertaining to the college, student body or program, which they would like to have discussed. A few of these questions and statements given by the M-TEPS students were:

Do you feel that by having M-TEPS program on this campus the students will come together both Black and White and unite as one?

Do you think the M-TEPS are meeting the qualifications to receive the scholarship or do you think they are wasting money?

This school's feeling toward the students on the program—they don't particularly care for us is the reaction I've gotten from people.

The program part I'm concerned about is the financial system. Why doesn't this program include money for the students' personal needs?

From the feelings and concerns of these two groups of students, 40 statements were formulated. The survey was given then to a number of students and adults outside the college. After taking the attitude inventory, it was discussed with them. These interviews were directed at the interpretation of the various items.

Based on these interviews, the survey was increased to its current form. This was done because the general comment was that nowhere in the original statements was there a provision to test basic racial feelings predicated on the American cultural taboo of sex-interracial dating and marriage. A number of items were added to cover this area.

Another general comment from these interviews concerned the provision

for comments. The feelings were that a general comment section was not enough; there should be several statements included in the survey that elicited comments about feelings toward the people. The comment section of the survey was enlarged to include this criticism.

With these adjustments, it was decided that the survey would adequately attest the feelings of those connected with the program. To enhance the chance of success, a conducive college environment, with a minimum of friction would be necessary for attendance and study by M-TEPS students. The survey was designed to ascertain whether this kind of environment existed at Concordia.

College Grade-Point Average

At Concordia College, students who are enrolled in a course beyond the census date (two weeks after the beginning of the academic quarter, or after one-fifth of shorter terms) are assigned a grade of A, B, C, D or F, according to their accomplishments. Students who withdraw during the third week of a term, with the approval of their instructor, advisor and dean of students, receives a W. Authorized withdrawals after the sixth week receive a grade of WP or WF. Normally, the students are not allowed to discontinue a course after the sixth week, except for reasons beyond their control, such as illness. The grade of I may be assigned at the end of the term for work in progress, because it could not be completed during the regular term, either due to the nature of the work or due to reasons beyond the student's direct control.

Grade-point averages are calculated at the end of each academic term, with an A being counted as four honor points, B as three, C as two and D as one. For example, a three-credit history course with a grade of A receives three credits times four honor points, or a total of 12 honor points. This product is calculated for all courses, with the total number of credits attempted, including A, B, C, D and F, and the total of honor points earned.

To calculate the honor-point average, the total number of honor points earned is divided by the total number of credits attempted. This quarterly total of honor points earned and credits attempted is added to previous totals of honor points earned and credits attempted to give the cumulative total. These numbers are then divided to give the cumulative grade-point average.

Students may repeat courses in which grades of D or F are earned. This results in the earlier credits and honor points being deleted from the calculation with the repeated values, whether lower or higher, being used in the calculation of the grade-point average. The previous entry remains on the transcript, marked by an asterisk. The course retaken is marked with an apostrophe.

Grades of I, W, WP and WF are not calculated in the grade-point average. Grades of I are normally made up by the following mid-term, not counting summer, although extensions up to one year may be requested by the instructor. When extensions are not requested or granted, the grade turns to F, and this is retroactively calculated into the subsequent grade-point average.

Analysis of Data

For ease of comparison, the M-TEPS students were divided into two groups in most instances. The first 26 students, who entered Concordia for the school year 1968-69, were designated as Group I. Group II was composed of the 27 students who entered the following school year, 1969-70. This method of division was used except where it was expedient to take a look at the groups as a composite.

The data gathered on these two groups fell into the realm of descriptive statistics. In the case of the attitude scale, the data were compiled and translated into percentages; then it was analyzed in terms of the percent of respondents who agreed or disagreed on a particular concept. The higher the percentage tendency toward concept, negative or positive, the more favorable or unfavorable was the attitude toward M-TEPS.

The A.C.T. scores of M-TEPS students were compared with the profile of the Concordia College freshmen, who entered the college the same year. This was done to see how far above or below the regular Concordia class the M-TEPS students scored.

In the college grade-point average, a composite of the GPA earned by the two M-TEPS groups was compared with the typical mean performance of the entering freshman classes of the same school years. This revealed whether the M-TEPS students ranked above or below the mean performance of the typical Concordia freshman student.

In looking at the retention of M-TEPS students, the exact holding power of the program in numerical numbers was indicated. These students represented those who matriculated in September and still were active in the program at the end of the school year.

Summary

A look at the history and curriculum of Concordia College was given in this chapter because a study of this nature must include the entire college. Special emphasis was devoted to the recent developments of the college, current enrollment and campus activities.

The population that was used in this model was defined and previewed, beginning with a look at the general Concordia student body relative to age, sex, residence and financial arrangements. Then, a more specific look was taken at the areas of age, sex and residence of the M-TEPS students, sample students used in this study, administration, professional staff, non-academic staff and the advisory group.

The instruments used in this study were explained. These instruments were A.C.T., an attitude survey and GPA. This was followed by a section on data analysis. This latter section explored what was done with the data gathered from the population previewed in this chapter.

Chapter Five

The Unraveling of a Program of Interpositions

To really understand the prejudicial system that non-Whites, who respond to the college recruiter, come in contact with, it is imperative to understand the attitudes of those connected with the program. This is true not only for those people who have daily contact with the program, but also for those who have allegiance to the school.

To ascertain these attitudes, a check list was devised and administered to various groups. The responses of these groups to the items on the check list are delineated in this chapter. Essentially, the data is presented to identify both the opinions of each of the six groups of respondents to all items on the check list and the principal points of agreement and disagreement among the groups responding to the instrument.

The first portion of this chapter gives the responses of the 17 members of the advisory committee, followed in turn by a similar treatment of the replies from the administration, faculty, staff, sample of students and the M-TEPS students. Within each of the six groups of respondents, the results identify their feelings about (1) general college life, (2) program provisions, (3) racial mixing, (4) minority groups on campus and (5) minority persons in general.

To complete a look at the model, included in this chapter is information on college test scores, college retention and achievement. With the sum total of the data exposed here, the success or failure of the model recruitment program can be estimated.

Responses To The Check List

M-TEPS Advisory Committee

The advisory committee was composed of 21 active members. An active member was defined as one who attended the majority of the luncheon meetings and took an active interest in the program as well as visiting the campus and talking with the students enrolled. In some cases, an advisory committee member was responsible for a particular M-TEPS student being on campus.

Check lists were sent to these committee members. Of this group, 17 responded. This represented an 81 percent return. A follow-up yielded no new check lists.

The vast majority of the advisory committee felt that having Black and Indian students at the college was a good thing, according to Table VII. They felt they should be integrated into every facet of college life. In fact, an over-

TABLE VII
FEELINGS OF THE ADVISORY COMMITTEE MEMBERS RELATIVE TO
GENERAL COLLEGE LIFE (N=17)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
1	Having more Black and Indian students at Concordia College is a good thing.	59	29	0	0	12
2	It is more important to have Black students at Concordia than Indian students.	0	12	58	12	18
4	Black and Indian students should be really integrated into every facet of Concordia College life.	47	41	0	0	12
8	Concordia is a pretty good place. We really do not need all this concern about change.	6	0	29	41	24
22	The increase of Black and Indian students on campus has brought about a corresponding lowering of our educational level.	0	0	41	47	12
30	There is really something refreshing about the campus in having Black and Indian students here.	35	47	0	0	18
31	When I see Black and White people together in social situations, I fear that our campus is headed for trouble.	12	0	41	35	12
42	Having more Black and Indian students on campus should have been a goal of the college years ago.	41	47	0	0	12
44	Students on this campus are not too friendly to other students.	0	12	29	12	47
47	The college has contributed more to the program than it has received from the Black and Indian students.	0	0	53	29	18
50	The greater the percentage of Blacks and Indians on campus the less desirable will our campus become.	0	6	41	41	12

whelming percentage expressed that it should have been a goal of the college years ago.

Seventy percent of those responding said that it was equally important to have both Black and Indian students on campus. A similar percentage indicated the administration and staff of the college needed to be concerned about these types of changes at the college. Eighty-two percent of this group felt the college had not contributed more to this program than it had received.

Over 80 percent stated that the increase in Black and Indian students did not lower the educational level of the college. A slightly smaller number, 76 percent, indicated that general college life did not suffer in having Black and White persons together in social situations.

In Table VIII, 47 percent, a significant number, but not quite half of the respondents, answered that Black and Indian people should be shown some preference to make up for the previous conditions of discrimination in this country. Although this was a healthy percentage, a little more than a quarter of the group said Blacks and Indians should not be given a preference. Slightly less than a quarter, 24 percent, held no opinion or were undecided as to their feelings relative to preferential treatment.

When the same suggestion was linked with White students, 52 percent agreed with the idea of special privileges, while 36 percent disagreed. This time, only 12 percent failed to respond.

An overwhelming 82 percent, as tabulated in Table VIII, did not want to see the M-TEPS program discontinued until an evaluation of the results of the

TABLE VIII
FEELINGS OF THE ADVISORY COMMITTEE MEMBERS RELATIVE TO
PROGRAM PROVISIONS (N=17)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
3	There has been too much money wasted already in this country on scholarship programs for minority students.	0	6	18	64	12
15	Black and Indian people should be shown some preference to make up for the previous conditions of discrimination that have existed in this country.	12	35	29	0	24
23	These students should not be singled out for special privileges any more than White students.	6	46	18	18	12

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(table VIII cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
33	This program for Black and Indian students should be discontinued until we have evaluated the results of the last two years.	6	0	35	47	12
37	Black and Indian students do not really appreciate the free educational opportunity they are being given.	0	18	29	35	18
41	Black and Indian students on campus are getting a free ride without deserving it.	0	0	47	41	12
43	I resent Black and Indian students being given scholarships to attend this college.	0	0	35	53	12

last two years could be made. In fact, 47 percent strongly disagreed with this statement. Sixty-four percent said the students in the program really appreciated the free educational opportunity they were given. Further, 84 percent stated that the Black and Indian students on campus earned the privileges they received.

No one reporting resented the scholarships that the Black and Indian students received from the college. A tremendous 82 percent indicated that money for scholarship programs for minority students had not been wasted in this country. In fact, as expressed in this table, 88 percent answered that this item of the program was a healthy provision.

In most instances, as indicated in Table IX, well over 82 percent of those answering the check list did not object to crossing racial lines as far as dating was concerned. In fact, 82 percent responded that it was a personal thing and should not be opposed by any group on campus. A similar percentage said M-TEPS students should be more involved in campus social activities.

Concerning sharing rooms with either an Indian or a Black, 53 percent disagreed with the statement, "I would rather have an Indian sharing a room with me than a Black." Forty-one percent did not hold an opinion or felt impelled for some reason not to agree or disagree with the statement.

TABLE IX
FEELINGS OF THE ADVISORY COMMITTEE MEMBERS RELATIVE TO
RACIAL MIXING (N=17)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
5	I object to interracial dating.	0	6	64	18	12
9	I resent Indian men dating White women.	0	0	41	47	12
13	I resent White men dating Indian women.	0	6	59	23	12
16	I would rather have an Indian sharing a room with me than a Black.	0	6	35	18	41
17	I resent Black men dating Indian women.	0	6	64	18	12
24	I resent Indian men dating Black women.	0	6	59	23	12
29	I resent Black men dating White women.	0	6	59	23	12
32	The Black and Indian students should be more involved in campus social life.	12	70	6	0	12
34	Interracial dating is a personal thing and should not be opposed by any group on campus.	41	41	0	6	12
38	I resent White men dating Black women.	0	6	59	23	12
51	It is alright for Blacks, Indians and Whites to be together in social situations, but one must be careful that they do not lead to romantic involvements.	6	6	41	29	18

Three-fourths of those responding to the statement in Table X had definite feelings concerning Black and Indian students on campus. Eighty-two percent stated that these students did not need a special course in middle-class values. The respondents observed that the Black and Indian students studied hard, were not aggressive or hostile and behaved well on campus.

The advisory committee members, by an 82 percent margin, were willing to go out of their way to see that the Black and Indian students were successful on campus. Sixty-five percent of this group answered that those persons in charge of the college were not moving fast enough to bring Black and Indian students onto the campus. This group, by an 83 percent margin, did not want to follow a wait-and-see policy concerning the M-TEPS students; it wanted to become friendly with them and help in any way it was able.

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Seventy percent of those responding in Table X said that, if there was a protest move made on campus, these students would be within their rights. Further, this activity would be a healthy sign. Less than half, but a significant 47 percent, responded that White racism was present on campus. Twenty-nine percent said that there was no evidence of racism on campus. Twenty-four percent were not sure of their feelings or did not feel compelled to answer this item.

TABLE X

FEELINGS OF THE ADVISORY COMMITTEE MEMBERS
RELATIVE TO MINORITY GROUPS ON CAMPUS (N=17)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
6	I have no particular feelings one way or the other about Black and Indian students on campus.	0	12	53	23	12
7	I would rather see Indians getting the benefit of this program than Blacks.	0	0	47	29	24
12	These students, unlike regular Concordia students, need special courses in middle-class values, such as studying hard, keeping dormitory rooms clean, importance of grades, etc.	0	6	47	35	12
14	Blacks study harder than Indians.	6	0	64	6	24
18	The Black and Indian students on this campus are aggressive and hostile.	0	6	64	12	18
19	We should move faster in bringing more Black and Indian students on campus.	24	41	24	0	12
21	I want to help the Black and Indian students on campus, but I do not know how to start.	0	6	64	12	18
25	I like attending classes and studying with Black and Indian people.	12	53	0	6	29
26	Even though this cause sounds good, I prefer a policy of wait-and-see before I become friendly with the Black and Indian students on campus.	6	0	47	35	12

Table X (cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
28	Most Black and Indian students on campus take the pursuit of their studies seriously.	18	58	6	0	18
35	No matter how wonderful the idea, Black and Indian students have to learn to behave themselves before they will be acceptable to me on campus.	0	6	35	41	18
40	If the Black and Indian students protest their treatment on this campus, they would have a right and it would be a healthy sign.	29	41	12	0	18
46	I should make an effort to talk to the Black and Indian students on campus.	24	41	6	0	29
48	There is appreciable evidence of White racism on this campus.	6	41	29	0	24
49	I am willing to go out of my way to see that the Black and Indian students are successful on campus.	18	64	0	0	18

The general feeling toward minority persons by the advisory committee was not a stereotype mind set. As indicated in Table XI, over 80 percent of those reporting did not believe most Black or Indian people had an offensive odor. The same percentage believed that Black and Indian students were as intelligent and honest as any other student.

Eighty-two percent felt badly when they saw how some Blacks and Indians were being treated. Concordia is a religious institution, and 65 percent of those responding said that it is not enough for the church to teach that all men were equal in the sight of God: people should go overboard in their relations with Black and Indian people.

Despite the above percentages favorable toward minority people, 18 percent, according to Table XI, expressed that they would rather go out on the town with a Black than an Indian. Another 29 percent offered no opinion. Slightly over half, 53 percent, of those reporting disagreed with this idea. Only 24 percent strongly disagreed.

TABLE XI
FEELINGS OF THE ADVISORY COMMITTEE MEMBERS RELATIVE TO
MINORITY PERSONS (N=17)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
10	Most Black people have an offensive odor.	0	0	41	47	12
11	Black and Indian students are as intelligent and honest as any other student.	47	41	0	0	12
20	Indian people have a strange odor.	0	6	41	41	12
27	I would rather go out on the town with a Black than an Indian.	6	12	29	24	29
36	I really feel badly when I see how some Blacks and Indians are being treated.	23	59	6	0	12
39	Even though the church teaches that all men are equal in the sight of God, it does not follow that I must go overboard in my relations with Black and Indian people.	0	23	47	18	12
45	To get what they want, Blacks and Indians, more than others, are willing to use unethical practices.	0	6	35	47	12

When it came to unethical practices, a substantial percentage, 82 percent, of those reporting said that Blacks and Indians were not different from other people; those who were willing to use various malpractices balanced out among the different racial groups.

Administration

As mentioned earlier, the top echelon of the central administration at the college was composed of five offices. All persons occupying these positions returned their check lists.

Although the number reporting was small in comparison to other groups in this survey, it represented the moving central power at the college. For this reason, the respondents attitudes toward the program strongly affected its effectiveness and efficiency.

As indicated in Table XII, 100 percent of this group agreed that having

more Black and Indian students at the college was a good thing. As to which race of students was more important to the college, there was a 60-40 split in favor of one being as important as the other. All agreed that these students should be involved in every facet of college life. Infact, this same percentage indicated that having more Black and Indian students on campus should have been a goal of the college years ago.

One hundred percent responded that Concordia was a pretty good place, but that change was necessary. They said that an increase of Black and Indian students on campus, which was a change, did not bring about a corresponding lowering of their educational level. Only 60 percent disagreed with the statement that the campus was headed for trouble when Black and White people were together in social situations. But the entire group felt that nothing drastic would happen to the campus merely because of a greater percentage of Black and Indian students in attendance.

TABLE XII
FEELINGS OF THE ADMINISTRATION RELATIVE TO
GENERAL COLLEGE LIFE (N=5)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
1	Having more Black and Indian students at Concordia College is a good thing.	80	20	0	0	0
2	It is more important to have Black students at Concordia than Indian students.	0	40	40	20	0
4	Black and Indian students should be really integrated into every facet of Concordia College life.	80	20	0	0	0
8	Concordia is a pretty good place. We really do not need all this concern about change.	0	0	60	40	0
22	The increase of Black and Indian students on campus has brought about a corresponding lowering of our educational level.	0	0	40	60	0
30	There is really something refreshing about the campus in having Black and Indian students here.	40	40	0	20	0

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(table XII cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
31	When I see Black and White people together in social situations, I fear that our campus is headed for trouble.	40	0	20	40	0
42	Having more Black and Indian students on campus should have been a goal of the college years ago.	60	40	0	0	0
44	Students on this campus are not too friendly to other students.	0	0	60	40	0
47	The college has contributed more to the program than it has received from the Black and Indian students.	0	0	60	40	0
50	The greater the percentage of Blacks and Indians on campus the less desirable will our campus become.	0	0	60	40	0

All the respondents in Table XII indicated the students on the college campus were friendly to each other. They also said that the college had not contributed more to the program than it had received from the Black and Indian students.

All respondents in Table XIII strongly disagreed that the country had wasted too much money on scholarship programs for minority students. Eighty percent stated that some preferential treatment should be given to Black and Indian students to make up for the previous conditions of discrimination that had existed in this country; only 60 percent disagreed with the statement that Black and Indian students should not be singled out for special privileges.

Only 20 percent said that the program should be discontinued until they had a chance to evaluate the results of the last two years. Eighty percent felt that the program should continue. On the other hand, 100 percent agreed that the Black and Indian students really appreciated the free educational opportunity they were being given. They also said that these students deserved the provisions of the program. In short, no one of this group resented the scholarships being given by the college to the Black and Indian students.

TABLE XIII
FEELINGS OF THE ADMINISTRATION RELATIVE TO
PROGRAM PROVISIONS (N=5)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
3	There has been too much money wasted already in this country on scholarship programs for minority students.	0	0	0	100	0
15	Black and Indian people should be shown some preference to make up for the previous conditions of discrimination that have existed in this country.	20	60	20	0	0
23	These students should not be singled out for special privileges any more than White students.	20	40	20	20	0
33	This program for Black and Indian students should be discontinued until we have evaluated the results of the last two years.	20	0	20	60	0
37	Black and Indian students do not really appreciate the free educational opportunity they are being given.	0	0	60	40	0
41	Black and Indian students on campus are getting a free ride without deserving it.	0	0	40	60	0
43	I resent Black and Indian students being given scholarships to attend this college.	0	0	20	80	0

The entire group felt that interracial dating was a personal thing and should not be opposed by any group on campus. They did not object to any combination of the races dating. In fact, as indicated in Table XIV, all respondents agreed that the Black and Indian students should be more involved in campus social life.

Notwithstanding their feelings on interracial dating, 40 percent of this group agreed with the statement that care must be taken that romantic involvements do not result when Blacks, Indians and Whites come together in social situations.

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Regarding sharing rooms with Blacks or Indians, 80 percent answered that the racial origin of their roommate would make little difference. Twenty percent had no opinion.

TABLE XIV (N=5)
FEELINGS OF THE ADMINISTRATION RELATIVE TO RACIAL MIXING

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
5	I object to interracial dating.	0	0	100	0	0
9	I resent Indian men dating White women.	0	0	80	20	0
13	I resent White men dating Indian women.	0	0	80	20	0
16	I would rather have an Indian sharing a room with me than a Black.	0	0	60	20	20
17	I resent Black men dating Indian women.	0	0	100	0	0
24	I resent Indian men dating Black women.	0	0	80	20	0
29	I resent Black men dating White women.	0	0	80	20	0
32	The Black and Indian students should be more involved in campus social life.	20	80	0	0	0
34	Interracial dating is a personal thing and should not be opposed by any group on campus.	60	40	0	0	0
38	I resent White men dating Black women.	0	0	80	20	0
51	It is alright for Blacks, Indians and Whites to be together in social situations, but one must be careful that they do not lead to romantic involvements.	20	20	40	20	0

Well over half, 80 percent of those responding, according to Table XV, had particular feelings concerning Black and Indian students on campus. One hundred percent said Blacks and Indians equally deserve the benefits of the program. They disagreed unanimously with the statement that these students needed special courses in middle-class values. They also said the Black and Indian students were not aggressive and hostile, behaved well on campus, and took the pursuit of their studies seriously.

The group split 80-20 in favor of moving more swiftly to bring more Black and Indian students on campus. They did not wish to follow a wait-and-see

policy before they became friendly with minority students, but preferred to make an effort to talk with them and to help them; they were willing to go out of their way to see that these students were successful on campus.

Administrators were split 60-40 favoring the statement that there was appreciable evidence of White racism on campus. All agreed, if the Black and Indian students protested their treatment on campus, they would have a right and it would be a healthy sign.

TABLE XV
FEELINGS OF THE ADMINISTRATION RELATIVE
TO MINORITY GROUPS ON CAMPUS (N=5)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
6	I have no particular feelings one way or the other about Black and Indian students on campus.	0	20	40	40	0
7	I would rather see Indians getting the benefit of this program than Blacks.	0	0	40	60	0
12	These students, unlike regular Concordia students, need special courses in middle-class values, such as studying hard, keeping dormitory rooms clean, importance of grades, etc.	0	0	80	20	0
14	Blacks study harder than Indians.	20	0	60	0	20
18	The Black and Indian students on this campus are aggressive and hostile.	0	0	60	40	0
19	We should move faster in bringing more Black and Indian students on campus.	20	60	20	0	0
21	I want to help the Black and Indian students on campus, but I do not know how to start.	0	20	40	40	0
25	I like attending classes and studying with Black and Indian people.	20	60	0	0	20
26	Even though this cause sounds good, I prefer a policy of wait-and-see before I become friendly with the Black and Indian students on campus.	0	0	40	60	0

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(table XV cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
28	Most Black and Indian students on campus take the pursuit of their studies seriously.	20	80	0	0	0
35	No matter how wonderful the idea, Black and Indian students have to learn to behave themselves before they will be acceptable to me on campus.	0	0	60	40	0
40	If the Black and Indian students protest their treatment on this campus, they would have a right and it would be a healthy sign.	20	80	0	0	0
46	I should make an effort to talk to the Black and Indian students on campus.	60	40	0	0	0
48	There is appreciable evidence of White racism on this campus.	0	60	40	0	0
49	I am willing to go out of my way to see that the Black and Indian students are successful on campus.	20	80	0	0	0

All disagreed, as indicated in Table XVI, with the notion that Black people have an offensive odor or that Indians smell strangely. They indicated that these students were as intelligent and honest as any other student.

Eighty percent said that race made little difference in going out on the town. All were sorry when they saw how some Blacks and Indians were treated.

Those responding to the check list said Blacks and Indians were no more unethical in their practices than any other group. All respondents disagreed with the statement about the church and going overboard towards Black and Indian people. In fact, 60 percent of the participants strongly disagreed with this statement.

Faculty

There were 57 full-time faculty members connected with the college. Of

this number, four were on leave of absence during the survey. This left 53 current faculty members. Of this total, 52 returned the check list. This represented a 98 percent return.

TABLE XVI
FEELINGS OF THE ADMINISTRATION RELATIVE TO
MINORITY PERSONS (N=5)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
10	Most Black people have an offensive odor.	0	0	40	60	0
11	Black and Indian students are as intelligent and honest as any other student.	80	20	0	0	0
20	Indian people have a strange odor.	0	0	40	60	0
27	I would rather go out on the town with a Black than an Indian.	0	0	40	40	20
36	I really feel badly when I see how some Blacks and Indians are being treated.	20	80	0	0	0
39	Even though the church teaches that all men are equal in the sight of God, it does not follow that I must go overboard in my relations with Black and Indian people.	0	0	40	60	0
45	To get what they want, Blacks and Indians, more than others, are willing to use unethical practices.	0	0	40	60	0

Ninety-six percent of the faculty, according to Table XVII, responded that having more Black and Indian students at the college was a good thing. A large percentage, 75 percent, of their ranks expressed that it was just as important to have Black students as Indian students. Eighty-eight percent of those reporting said these students really should be integrated into every facet of college life.

A concern for change at Concordia College was evidenced by 92 percent of those answering the check list. Eight-six percent said there would not be a corresponding lowering of their educational level by increasing the number of Black and Indian students. In fact, according to 79 percent, this should have

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been the goal of the college years ago.

Ninety percent of the faculty, as indicated in Table XVII, expressed that the campus was not particularly headed for trouble just because Black and White people were together in social situations; further, a total of 94 percent indicated a greater percentage of Blacks and Indians on campus would not make the campus any less desirable.

The college had not contributed more to the program than it had received from these students, according to 68 percent of the group. As to the Black and Indian students on campus, 64 percent said they were friendly.

TABLE XVII
FEELINGS OF FACULTY RELATIVE TO GENERAL COLLEGE LIFE

Item	Statement	Pe- centages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
1	Having more Black and Indian students at Concordia College is a good thing.	54	42	0	0	4
2	It is more important to have Black students at Concordia than Indian students.	0	13	52	23	12
4	Black and Indian students should be really integrated into every facet of Concordia College life.	52	36	8	0	4
8	Concordia is a pretty good place. We really do not need all this concern about change.	2	2	58	34	4
22	The increase of Black and Indian students on campus has brought about a corresponding lowering of our educational level.	0	2	46	40	12
30	There is really something refreshing about the campus in having Black and Indian students here.	41	41	4	6	8
31	When I see Black and White people together in social situations, I fear that our campus is headed for trouble.	6	0	48	42	4
42	Having more Black and Indian students on campus should have been a goal of the college years ago.	35	44	11	0	10

(table XVII cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
44	Students on this campus are not too friendly to other students.	4	15	49	15	17
47	The college has contributed more to the program than it has received from the Black and Indian students.	0	15	56	12	17
50	The greater the percentage of Blacks and Indians on campus the less desirable will our campus become.	0	0	52	42	6

In Table XVIII, concerning program provisions, 92 percent answered that the country was not wasting money on scholarship programs for minority students; 57 percent said Black and Indian people should be shown preferential treatment to make up for the previous conditions of discrimination that had existed in this country; a slightly smaller percentage, 54 percent, they said should not be singled out for special privileges any more than White students.

Ninety percent agreed that the program should not be held up until after an evaluation of the results of the last two years. In fact, they did not resent the college giving scholarships to those students by an 88 percent margin. By the same percentage, they indicated the Black and Indian students deserved the provisions of the program. Seventy-one percent said these students really appreciated the free educational opportunity they were being given.

TABLE XVIII

(N=52)

FEELINGS OF FACULTY RELATIVE TO PROGRAM PROVISIONS

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
3	There has been too much money wasted already in this country on scholarship programs for minority students.	0	4	31	61	4
15	Black and Indian people should be shown some preference to make up for the previous conditions of discrimination that have existed in this country.	13	44	23	10	10

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(Table XVIII cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
23	These students should not be singled out for special privileges any more than White students.	12	42	21	10	15
33	This program for Black and Indian students should be discontinued until we have evaluated the results of the last two years.	4	0	44	46	6
37	Black and Indian students do not really appreciate the free educational opportunity they are being given.	0	14	50	21	15
41	Black and Indian students on campus are getting a free ride without deserving it.	0	4	52	36	8
43	I resent Black and Indian students being given scholarships to attend this college.	2	2	38	50	8

Eighty percent or better, according to Table XIX, did not object to any form of interracial dating; in fact, 92 percent stated it was a personal thing and should not be opposed by any group on campus.

TABLE XIX
FEELINGS OF FACULTY RELATIVE TO RACIAL MIXING (N=52)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
5	I object to interracial dating.	4	8	76	4	8
9	I resent Indian men dating White women.	0	4	57	31	8
13	I resent White men dating Indian women.	0	2	58	34	6
16	I would rather have an Indian sharing a room with me than a Black.	0	4	65	17	14
17	I resent Black men dating Indian women.	0	2	59	31	8

(table XIX cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
24	I resent Indian men dating Black women.	0	2	55	34	12
29	I resent Black men dating White women.	0	8	56	27	9
32	The Black and Indian students should be more involved in campus social life.	25	52	6	2	15
34	Interracial dating is a personal thing and should not be opposed by any group on campus.	42	50	6	0	2
38	I resent White men dating Black women.	0	8	57	27	8
51	It is alright for Blacks, Indians and Whites to be together in social situations, but one must be careful that they do not lead to romantic involvements.	2	8	53	29	8

Relative to campus social life, 77 percent expressed that Black and Indian students should be more involved. In the same vein, 82 percent indicated students did not have to be careful so that romantic involvements would not result from Blacks, Indians and Whites being together in social situations.

Over 70 percent of those responding to the statements in Table XX said they had particular feelings concerning Black and Indian students on campus; 96 percent said it made little difference to them whether the student was Black or Indian as far as the benefits of the program were concerned.

There was no need for special courses in middle-class values, according to 67 percent. Ninety-six percent said these students were not aggressive and hostile; in fact, 71 percent said they were well behaved on campus. Sixty-six percent said that most of the Black and Indian students on campus took the pursuit of their studies seriously.

Overall, slightly more than half of those responding, 52 percent, indicated the people at the college should move faster in bringing more Black and Indian students on campus; 92 percent of those filling out the check list said they were willing to go out of their way to see that the Black and Indian students were successful on campus; 86 percent rejected the idea of a wait-and-see policy before they became friendly with minority students; 82 percent said they should make an effort to talk to the Black and Indian students on campus.

TABLE XX
FEELINGS OF FACULTY RELATIVE TO MINORITY GROUPS
ON CAMPUS (N=56)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
6	I have no particular feelings one way or the other about Black and Indian students on campus.	2	14	42	30	12
7	I would rather see Indians getting the benefit of this program than Blacks.	0	0	71	25	4
12	These students, unlike regular Concordia students, need special courses in middle-class values, such as studying hard, keeping dormitory rooms clean, importance of grades, etc.	2	17	59	8	14
14	Blacks study harder than Indians.	2	2	62	19	15
18	The Black and Indian students on this campus are aggressive and hostile.	0	0	56	40	4
19	We should move faster in bringing more Black and Indian students on campus.	14	38	38	0	10
21	I want to help the Black and Indian students on campus, but I do not know how to start.	8	36	38	6	12
25	I like attending classes and studying with Black and Indian people.	23	52	2	0	23
26	Even though this cause sounds good, I prefer a policy of wait-and-see before I become friendly with the Black and Indian students on campus.	0	4	53	33	10
28	Most Black and Indian students on campus take the pursuit of their studies seriously.	10	56	15	4	15
35	No matter how wonderful the idea, Black and Indian students have to learn to behave themselves before they will be acceptable to me on campus.	2	12	48	23	15

(table XX cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
40	If the Black and Indian students protest their treatment on this campus, they would have a right and it would be a healthy sign.	8	36	35	2	19
46	I should make an effort to talk to the Black and Indian students on campus.	32	50	2	0	16
48	There is appreciable evidence of White racism on this campus.	4	40	36	10	10
49	I am willing to go out of my way to see that the Black and Indian students are successful on campus.	32	60	2	0	6

According to Table XX, the faculty was closely split, 46-44, in disagreement to the notion that there was appreciable evidence of White racism on the campus. The faculty again closely split, 44-37, in agreement that Black and Indian students have a right to protest their treatment on the campus, and this would be a healthy sign.

Eighty percent said Indians studied as hard as Blacks; regarding attending classes and studying with Black and Indian people, 75 percent said they liked the idea. Finally, the faculty agreed and disagreed by an even 44 percent with the statement that they wanted to help the Black and Indian students on campus, but did not know how to start.

Faculty members rejected by 94 percent the idea that Indian people have a strange odor; as indicated in Table XXI, they rejected by 96 percent the idea that most Black people have an offensive odor. They agreed by 94 percent that Black and Indian students were as intelligent and honest as any other student. In the opinion of 71 percent, it made little difference whether the person was Black or Indian as far as going out on the town was concerned.

Seventy-seven percent said they felt badly when they saw how some Blacks and Indians were being treated. They indicated by 83 percent that Blacks and Indians used no more unethical practices than any other people. Sixty-six percent disagreed with the idea that just because the church teaches that all men are equal in the sight of God, it follows that they must go overboard in their relations with Black and Indian people.

TABLE XXI
FEELINGS OF FACULTY RELATIVE TO MINORITY PERSONS (N=52)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
10	Most Black people have an offensive odor.	0	0	48	48	4
11	Black and Indian students are as intelligent and honest as any other student.	38	56	2	0	4
20	Indian people have a strange odor.	0	2	40	54	4
27	I would rather go out on the town with a Black than an Indian.	0	4	56	15	25
36	I really feel badly when I see how some Blacks and Indians are being treated.	27	50	8	0	15
39	Even though the church teaches that all men are equal in the sight of God, it does not follow that I must go overboard in my relations with Black and Indian people.	2	15	45	21	17
45	To get what they want, Blacks and Indians, more than others, are willing to use unethical practices.	0	4	58	25	13

Non-Academic Staff

A total of 27 men and women made up the non-academic staff at the college. They provided maintenance services and communications facilities and kept the college operational. Twenty-six answered the items on the check list. One had been disabled for quite some time, and was unable to respond to the survey. Those responding represented 97 percent of the total.

Eighty percent agreed that having more Black and Indian students at the college was a good thing. As indicated in Table XXII, they answered by a margin of 81 percent to 8 percent that having Black students was just as important as having Indian students at the college. Sixty percent thought the people at the college should be concerned about change.

The statement "Having more Black and Indian students on campus should have been the goal of the college years ago" was agreed to by 73 percent. Seventy-seven percent said increasing the number of these students would not lower the educational level of the college; in fact, a majority of 61 percent

TABLE XXII
FEELINGS OF NON-ACADEMIC STAFF RELATIVE TO
GENERAL COLLEGE LIFE (N=26)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
1	Having more Black and Indian students at Concordia College is a good thing.	11	69	8	4	8
2	It is more important to have Black students at Concordia than Indian students.	0	8	62	19	11
4	Black and Indian students should be really integrated into every facet of Concordia College life.	8	58	15	4	15
8	Concordia is a pretty good place. We really do not need all this concern about change.	4	12	46	15	23
22	The increase of Black and Indian students on campus has brought about a corresponding lowering of our educational level.	0	4	65	12	19
30	There is really something refreshing about the campus in having Black and Indian students here.	4	61	0	4	31
31	When I see Black and White people together in social situations, I fear that our campus is headed for trouble.	4	73	8	0	15
42	Having more Black and Indian students on campus should have been a goal of the college years ago.	0	73	4	4	19
44	Students on this campus are not too friendly to other students.	0	12	46	15	27
47	The college has contributed more to the program than it has received from the Black and Indian students.	0	27	34	8	31
50	The greater the percentage of Blacks and Indians on campus the less desirable will our campus become.	0	8	53	8	31

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indicated the campus would be no less desirable because of the presence of Black and Indian students.

Seventy-seven percent of this group could not visualize the campus being in trouble because Black and White people were together in social situations. A large percentage, 65 percent, indicated there was something refreshing about the campus in having Black and Indian students attending; 31 percent failed to respond to this item.

If these students were to be at the college, the staff members responding in Table XXII stated by a margin of 66 percent to 19 percent that they should be integrated into every facet of college life. However, less than half, 42 percent, said that the college had not contributed more to the program than it had received from the Black and Indian students; 27 percent thought the college had; 31 percent failed to respond.

Sixty-five percent of those responding in Table XXIII said there had not been too much money wasted in this country on scholarship programs for minority students. Slightly more than half, 54 percent, answered that Black and Indian people should be given preferential treatment to make up for the previous conditions of discrimination in this country. On the other hand, 80 percent felt that these students should not be singled out for special privileges any more than White students.

Eighty-five percent said the program should not be discontinued until the results of the last two years were evaluated; in fact, no one resented the college scholarships being given to Black and Indian students. A large percentage, 77 percent, indicated they should be given; another 23 percent did not commit themselves.

Twenty-seven percent said these students did not appreciate the free educa-

TABLE XXIII
FEELINGS OF NON-ACADEMIC STAFF RELATIVE TO
PROGRAM PROVISIONS (N=26)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
3	There has been too much money wasted already in this country on scholarship programs for minority students.	0	12	50	15	23
15	Black and Indian people should be shown some preference to make up for the previous conditions of discrimination that have existed in this country.	0	31	50	4	15

(table XXIII cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
23	These students should not be singled out for special privileges any more than White students.	19	61	12	0	8
33	This program for Black and Indian students should be discontinued until we have evaluated the results of the last two years.	0	3	73	12	12
37	Black and Indian students do not really appreciate the free educational opportunity they are being given.	4	23	42	8	23
41	Black and Indian students on campus are getting a free ride without deserving it.	0	0	73	4	23
43	I resent Black and Indian students being given scholarships to attend this college.	0	0	58	19	23

tional opportunity they were being given. But, 50 percent disagreed with them. Twenty-three percent offered no opinion.

No one indicated these students were getting a free ride without deserving it. Most, 77 percent, said these students deserved the provisions of the program; another 23 percent failed to respond to the item.

Concerning interracial dating, there were mixed feelings in response to the various statements in Table XXIV. In general, the group split 38 percent to 50 percent in favor of interracial dating, regardless of the race involved; overall, a total of 65 percent said interracial dating was a personal thing and should not be opposed by any group on campus. Ten percent or more failed to respond to every item in the survey pertaining to interracial dating.

A majority, 61 percent, favored Black and Indian students being more involved in campus social life; however, a smaller percentage, 57 percent, said it was alright for Blacks, Indians and Whites to be together in social situations, but care must be taken that this did not lead to romantic involvements.

Fifty percent of the staff reporting in Table XXV had no particular feelings about Black and Indian students on campus; however, a substantial 35 percent of those answering did. Ninety-six percent felt that the benefits of the pro-

TABLE XXIV (N=26)
FEELINGS OF NON-ACADEMIC STAFF RELATIVE TO RACIAL MIXING

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
5	I object to interracial dating.	19	19	42	8	12
9	I resent Indian men dating White women.	0	31	53	4	12
13	I resent White men dating Indian women.	4	23	50	8	15
16	I would rather have an Indian sharing a room with me than a Black.	0	4	53	4	39
17	I resent Black men dating Indian women.	0	19	46	4	31
24	I resent Indian men dating Black women.	0	19	42	4	35
29	I resent Black men dating White women.	8	23	38	4	27
32	The Black and Indian students should be more involved in campus social life	8	53	0	4	35
34	Interracial dating is a personal thing and should not be opposed by any group on campus.	12	53	12	0	23
38	I resent White men dating Black women.	8	31	38	0	23
51	It is alright for Blacks, Indians and Whites to be together in social situations, but one must be careful that they do not lead to romantic involvements.	4	53	31	0	12

gram should be for both races. Ninety-one percent responded that Indians study as hard as Blacks.

Only 19 percent agreed these students need special courses in middle-class values. The majority, 62 percent, had the opposite viewpoint. Eighty-one percent said that Black and Indian students were not aggressive and hostile. Fifty-four percent indicated the students took the pursuit of their studies seriously. Thirty-eight percent disagreed with the idea that Black and Indian students had to learn to behave themselves before they would be acceptable to this group of respondents; 27 percent favored the idea; 35 percent failed to respond to this behavioral statement.

According to Table XXV, 43 percent favored and the same percentage opposed the idea of moving faster to bring more Black and Indian students on campus. Sixty-five percent disagreed with a policy of wait-and-see before be-

coming friendly with the Black and Indian students on campus; 73 percent were willing to go out of their way to see that the Black and Indian students were successful on campus. Sixty-two percent did not know how to start, but wanted to help these students; similarly, they said by a 65 percent majority that they should make an effort to talk to the Black and Indian students on campus.

Only 12 percent thought there was appreciable evidence of White racism on campus. Many, 42 percent, were opposed to this idea; a substantial number of respondents, 46 percent, had no opinion or failed to answer.

Forty-two percent felt the Black and Indian students had a right to protest their treatment on campus; this idea was opposed by 31 percent; more than one-fourth had no opinion.

TABLE XXV
FEELINGS OF NON-ACADEMIC STAFF RELATIVE
TO MINORITY GROUPS ON CAMPUS (N=26)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
6	I have no particular feelings one way or the other about Black and Indian students on campus.	4	46	31	4	15
7	I would rather see Indians getting the benefit of this program than Blacks.	0	0	77	19	4
12	These students, unlike regular Concordia students, need special courses in middle-class values, such as studying hard, keeping dormitory rooms clean, importance of grades, etc.	8	11	58	4	19
14	Blacks study harder than Indians.	0	0	73	8	19
18	The Black and Indian students on this campus are aggressive and hostile.	0	0	62	19	19
19	We should move faster in bringing more Black and Indian students on campus.	8	35	35	8	14
21	I want to help the Black and Indian students on campus, but I do not know how to start.	0	62	19	4	15
25	I like attending classes and studying with Black and Indian people.	0	31	4	0	65

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(table XXV cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
26	Even though this cause sounds good, I prefer a policy of wait-and-see before I become friendly with the Black and Indian students on campus.	0	8	61	4	27
28	Most Black and Indian students on campus take the pursuit of their studies seriously.	0	54	11	8	27
35	No matter how wonderful the idea, Black and Indian students have to learn to behave themselves before they will be acceptable to me on campus.	0	27	30	8	35
40	If the Black and Indian students protest their treatment on this campus, they would have a right and it would be a healthy sign.	0	42	19	12	27
46	I should make an effort to talk to the Black and Indian students on campus.	0	65	12	0	23
48	There is appreciable evidence of White racism on this campus.	0	12	38	4	46
49	I am willing to go out of my way to see that the Black and Indian students are successful on campus.	0	73	0	0	27

Eighty-one percent of those responding in Table XXVI disagreed with the stereotype that most Blacks have an offensive odor; the same percentage opposed the idea that Indians have a strange odor. Ninety-two percent said Black and Indian students were as intelligent and honest as any other student. Fifty percent thought that these students were no more willing to use unethical practices than any other students.

Although a substantial majority, 77 percent, felt badly when they saw how some Blacks and Indians were being treated, the respondents split almost evenly, 46 percent disagreeing and 42 percent agreeing, on the question about their going overboard in their relations with Black and Indian people, even though the church taught that all men were equal in the sight of God.

Sample Student Population

The spring quarter enrollment at Concordia College on the census date, March 31, 1970, was 737 students. Through a random selection of classes from the college catalogue, 204 students were administered the check list. This sample represented 28 percent of the student body.

TABLE XXVI

FEELINGS OF NON-ACADEMIC STAFF RELATIVE TO
MINORITY PERSONS (N=26)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
10	Most Black people have an offensive odor.	0	0	66	15	19
11	Black and Indian students are as intelligent and honest as any other student.	27	65	4	0	4
20	Indian people have a strange odor.	0	0	62	19	19
27	I would rather go out on the town with a Black than an Indian.	0	0	58	8	34
36	I really feel badly when I see how some Blacks and Indians are being treated.	0	77	8	4	12
39	Even though the church teaches that all men are equal in the sight of God, it does not follow that I must go overboard in my relations with Black and Indian people.	0	42	38	8	12
45	To get what they want, Blacks and Indians, more than others, are willing to use unethical practices.	0	23	46	4	27

Eighty-six percent of the students expressed that having more Black and Indian students at Concordia College was a good thing. "Having them on campus is refreshing" was noted by 74 percent of those checking the survey. In fact, as indicated in Table XXVII, 76 percent said having Black and Indians students on campus should have been the goal of the college years ago. Because minority students were on campus, 92 percent indicated they really should be integrated into every facet of Concordia College life.

A large majority, 91 percent, said there would be no lowering of the educa-

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TABLE XXVII
FEELINGS OF SAMPLE STUDENTS RELATIVE TO
GENERAL COLLEGE LIFE (N=204)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
1	Having more Black and Indian students at Concordia College is a good thing.	31	55	11	1	2
2	It is more important to have Black students at Concordia than Indian students.	0	8	61	27	4
4	Black and Indian students should be really integrated into every facet of Concordia College life.	38	54	6	0	2
8	Concordia is a pretty good place. We really do not need all this concern about change.	0	10	44	42	3
22	The increase of Black and Indian students on campus has brought about a corresponding lowering of our educational level.	1	6	58	33	2
30	There is really something refreshing about the campus in having Black and Indian students here.	12	62	20	2	4
31	When I see Black and White people together in social situations, I fear that our campus is headed for trouble.	1	2	44	51	2
42	Having more Black and Indian students on campus should have been a goal of the college years ago.	16	60	14	4	6
44	Students on this campus are not too friendly to other students.	4	11	53	28	4
47	The college has contributed more to the program than it has received from the Black and Indian students.	5	29	46	6	14
50	The greater the percentage of Blacks and Indians on campus the less desirable will our campus become.	2	9	61	24	4

tional level by increasing the Black and Indian students on campus. Correspondingly, 95 percent agreed that the campus was not headed for trouble when Black and White people were together in social situations.

By a majority of 86 percent, the students responded that the college needed to be concerned about change. Eighty-one percent answered that the students on the campus were friendly. Fifty-two percent, as opposed to 34 percent, said the college had not contributed more to the program than it had received from the Black and Indian students. By an overwhelming majority, 88 percent, they indicated having Indian students at the college was just as important as having Black students.

Eighty-six percent of the students responding in Table XXVIII disagreed with the statement that there has been too much money wasted on scholarship programs for the minority students in this country. Another 77 percent said Black and Indian people should be given preferential treatment to make up for the previous conditions of discrimination which have existed. However, 83 percent said these students should not be singled out for special privileges any more than White students.

TABLE XXVIII
FEELINGS OF SAMPLE STUDENTS RELATIVE TO
PROGRAM PROVISIONS (N=204)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
3	There has been too much money wasted already in this country on scholarship programs for minority students.	2	9	54	32	3
15	Black and Indian people should be shown some preference to make up for the previous conditions of discrimination that have existed in this country.	4	14	45	32	5
23	These students should not be singled out for special privileges any more than White students.	46	37	14	2	1
33	This program for Black and Indian students should be discontinued until we have evaluated the results of the last two years.	2	6	62	28	2

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Table XXVIII (cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
37	Black and Indian students do not really appreciate the free educational opportunity they are being given.	12	29	47	8	4
41	Black and Indian students on campus are getting a free ride without deserving it.	3	16	64	12	5
43	I resent Black and Indian students being given scholarships to attend this college.	1	8	70	17	4

Ninety percent of the students expressed disagreement with the thought of discontinuing the program for Black and Indian students until an evaluation was made of the results of the previous two years. Only 9 percent resented Black and Indian students being given scholarships to attend college; 87 percent concurred with the idea.

Fifty-five percent indicated Black and Indian students appreciated the educational opportunity offered by the college; a substantial 41 percent felt they did not appreciate it. Further, 76 percent disagreed with the idea that Black and Indian students on campus were getting a free ride without deserving it.

According to Table XXIX, over 70 percent of the students checking the survey expressed no objection to interracial dating in any combination. They said by an 88 percent margin that interracial dating was a personal thing and should not be opposed by any group on campus; in fact, 86 percent said Black and Indian students should be more involved in campus social life.

Seventy-one percent responded that it was alright for Blacks, Indians and Whites to be together in social situations, and this would not lead to romantic involvements. A slightly greater percentage, 79 percent, said it was immaterial whether they shared a room with an Indian or Black.

Seventy-three percent of the students reporting in Table XXX expressed particular feelings about the Black and Indian students on campus. However, 92 percent indicated both Black and Indian students should share equally in the benefits of the program. Despite these feelings, only 51 percent, as opposed to 45 percent, said the college should move faster in bringing more Black and Indian students to the campus.

Considering middle-class values, 76 percent said the Black and Indian students did not need special courses. Eighty-nine percent of the sample students

said the Black and Indian students on campus were not aggressive and hostile. Sixty-one percent of the students responded that Black and Indian students behaved themselves on campus, but a sizeable number, 33 percent said Black and Indian students would have to learn to behave themselves before they would be acceptable on campus to those answering the survey.

TABLE XXIX (N=204)
FEELINGS OF SAMPLE STUDENTS RELATIVE TO RACIAL MIXING

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
5	I object to interracial dating.	11	17	55	15	2
9	I resent Indian men dating White women.	2	12	63	22	1
13	I resent White men dating Indian women.	2	15	51	27	5
16	I would rather have an Indian sharing a room with me than a Black.	1	14	62	17	6
17	I resent Black men dating Indian women.	4	12	62	18	4
24	I resent Indian men dating Black women.	3	10	63	19	5
29	I resent Black men dating White women.	9	16	51	22	3
32	The Black and Indian students should be more involved in campus social life.	20	66	6	2	6
34	Interracial dating is a personal thing and should not be opposed by any group on campus.	42	46	7	2	3
38	I resent White men dating Black women.	8	15	43	30	4
51	It is alright for Blacks, Indians and Whites to be together in social situations, but one must be careful that they do not lead to romantic involvements.	4	18	52	19	7

The statement in Table XXX calling for a wait-and-see policy before becoming friendly was opposed by 85 percent. Eighty-five percent of this number said they should make an effort to talk to the Black and Indian students on campus. Less than half, 49 percent, of the students expressed willingness to go out of their way to see that the Black and Indian students were successful on campus; 37 percent opposed this idea. Sixty percent of this group, however, agreed that they wanted to help the Black and Indian students on campus, but

they did not know how to start; 31 percent disagreed with this idea.

Eighty-four percent answered that Blacks study as hard as Indians; 35 percent, however, indicated that most Black and Indian students on campus did not take the pursuit of their studies seriously. Sixty-three percent said these students did pursue their studies in earnest.

Seventy-four percent disagreed with the idea that the students in the M-TEPS program had a right to protest their treatment on campus, and that it would be a healthy sign; only 22 percent of this group expressed agreement with this statement. Regarding White racism on campus, 64 percent of the students responding said there was no appreciable evidence; only 29 percent of this group indicated there was. A total of 7 percent of the sample students offered no opinion in the matter of White racism on campus.

TABLE XXX

FEELINGS OF SAMPLE STUDENTS RELATIVE
TO MINORITY GROUPS ON CAMPUS (N=204)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
6	I have no particular feelings one way or the other about Black and Indian students on campus.	3	22	58	15	2
7	I would rather see Indians getting the benefit of this program than Blacks.	0	5	65	27	3
12	These students, unlike regular Concordia students, need special courses in middle-class values, such as studying hard, keeping dormitory rooms clean, importance of grades, etc.	5	14	49	27	5
14	Blacks study harder than Indians.	1	4	61	23	11
18	The Black and Indian students on this campus are aggressive and hostile.	0	6	54	35	5
19	We should move faster in bringing more Black and Indian students on campus.	10	35	46	5	4
21	I want to help the Black and Indian students on campus, but I do not know how to start.	14	46	28	3	9

(table XXX cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
25	I like attending classes and studying with Black and Indian people.	16	74	5	3	2
26	Even though this cause sounds good, I prefer a policy of wait-and-see before I become friendly with the Black and Indian students on campus.	1	12	66	19	3
28	Most Black and Indian students on campus take the pursuit of their studies seriously.	4	59	26	9	2
35	No matter how wonderful the idea, Black and Indian students have to learn to behave themselves before they will be acceptable to me on campus.	4	29	42	19	6
40	If the Black and Indian students protest their treatment on this campus, they would have a right and it would be a healthy sign.	3	19	49	25	4
46	I should make an effort to talk to the Black and Indian students on campus.	20	65	10	1	4
48	There is appreciable evidence of White racism on this campus.	3	26	53	11	7
49	I am willing to go out of my way to see that the Black and Indian students are successful on campus.	9	50	35	2	4

An overwhelming majority, 94 percent, as indicated in Table XXXI, disagreed with the statement that most Black people have an offensive odor; 97 percent refused to accept the statement that Indian people have a strange odor.

A healthy 86 percent stated Black and Indian students were as intelligent and honest as any other student.

A total of 86 percent said they felt badly when they saw how some Blacks and Indians were being treated. Seventy-six percent disagreed with the idea

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that Blacks and Indians, more than others, were willing to use unethical practices.

Eighty-three percent of the students in the survey said it made little difference whether they went out on the town with a Black or an Indian person. Sixty percent of this group disagreed with the statement that even though the church teaches that all men are equal in the sight of God, it does not follow that they must go overboard in their relations with Black and Indian people; 39 percent agreed with this statement.

TABLE XXXI (N=204)
FEELINGS OF SAMPLE STUDENTS RELATIVE TO MINORITY PERSONS

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
10	Most Black people have an offensive odor.	1	3	41	53	2
11	Black and Indian students are as intelligent and honest as any other student.	34	52	8	2	4
20	Indian people have a strange odor.	0	1	46	51	2
27	I would rather go out on the town with a Black than an Indian.	2	6	68	15	9
36	I really feel badly when I see how some Blacks and Indians are being treated.	29	57	10	1	3
39	Even though the church teaches that all men are equal in the sight of God, it does not follow that I must go overboard in my relations with Black and Indian people.	3	36	44	16	1
45	To get what they want, Blacks and Indians, more than others, are willing to use unethical practices.	2	16	57	19	6

M-TEPS Students

At the time the check list was administered, there were 38 M-TEPS students of the original 53 enrolled still registered for the spring term. All 38 students were given the check list to answer. Of this number, 34 returned their completed survey form. This represented an 89 percent return.

All of the M-TEPS students reporting in Table XXXII said that having Black and Indian students at the college was a good thing. Eighty-eight per-

cent indicated that having Indian students at the college was just as important as having Black students. They answered by a 91 percent majority that the college needed to be concerned about change.

Eighty-eight percent responded that the increase of Black and Indian students on campus did not bring about a corresponding lowering of the educational level of the college; in fact, 88 percent stated there was something refreshing about the campus in having Black and Indian students in attendance. They also indicated by a 94 percent margin that this program should have been a goal of the college years ago.

According to Table XXXII, the respondents rejected, 91 percent to 3 percent, with 6 percent expressing no opinion, the idea that the greater the percentage of Blacks and Indians on campus the less desirable the campus would become. Ninety-two percent said that the campus was not headed for trouble when they saw Blacks and Whites together in social situations; 79 percent stated that the Black and Indian students really should be integrated into every facet of Concordia College life.

Eighty-five percent expressed that they were contributing as much to the program as the college was; only 12 percent answered otherwise; 3 percent failed to respond to this question. Concerning friendliness of the student body, 77 percent of the M-TEPS students who answered the check list agreed that the students on the campus were not too friendly to other students; 23 percent said they were.

TABLE XXXII
FEELINGS OF THE M-TEPS STUDENTS RELATIVE TO
GENERAL COLLEGE LIFE (N=34)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
1	Having more Black and Indian students at Concordia College is a good thing.	82	18	0	0	0
2	It is more important to have Black students at Concordia than Indian students.	6	3	59	29	3
4	Black and Indian students should be really integrated into every facet of Concordia College life.	41	38	15	3	3
8	Concordia is a pretty good place. We really do not need all this concern about change.	6	3	24	67	0

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(table XXXII cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
22	The increase of Black and Indian students on campus has brought about a corresponding lowering of our educational level.	6	3	26	62	3
30	There is really something refreshing about the campus in having Black and Indian students here.	53	35	6	3	3
31	When I see Black and White people together in social situations, I fear that our campus is headed for trouble.	0	0	32	62	6
42	Having more Black and Indian students on campus should have been a goal of the college years ago.	79	15	3	0	3
44	Students on this campus are not too friendly to other students.	24	53	17	6	0
47	The college has contributed more to the program than it has received from the Black and Indian students.	3	9	85	0	3
50	The greater the percentage of Blacks and Indians on campus the less desirable will our campus become.	0	3	32	59	6

Ninety-four percent of the M-TEPS students, as indicated in Table XXXIII, said too much money has not been wasted in this country on scholarship programs for minority students; 73 percent said Black and Indian students should be shown some preferential treatment to make up for the previous conditions of discrimination. Sixty-four percent indicated they should not be singled out for special privileges any more than White students; 30 percent said they should.

Regarding the program being discontinued for an evaluation of results, 91 percent disagreed with this idea. Eighty-five percent said the Black and Indian students in the program really appreciated the educational opportunity they were being given. Actually, 100 percent stated that the Black and Indian

students deserved every provision of the program; further, by a solid 100 percent majority, they had no resentment about scholarships to attend college.

TABLE XXXIII

FEELINGS OF M-TEPS STUDENTS RELATIVE TO
PROGRAM PROVISIONS (N=34)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
3	There has been too much money wasted already in this country on scholarship programs for minority students.	6	0	18	76	0
15	Black and Indian people should be shown some preference to make up for the previous conditions of discrimination that have existed in this country.	29	44	18	9	0
23	These students should not be singled out for special privileges any more than White students.	35	29	18	12	6
33	This program for Black and Indian students should be discontinued until we have evaluated the results of the last two years.	0	6	23	68	3
37	Black and Indian students do not really appreciate the free educational opportunity they are being given.	9	3	29	56	3
41	Black and Indian students on campus are getting a free ride without deserving it.	0	0	15	85	0
43	I resent Black and Indian students being given scholarships to attend this college.	0	0	18	82	0

Over 75 percent of those reporting in Table XXXIV did not object to interracial dating in any racial combination at the college. They indicated, by an 85 percent majority, that interracial dating was a personal thing and should not be opposed by any group on campus.

They objected, by a 94 percent margin, to the statement that it was alright for Blacks, Indians and Whites to be together in social situations, if those involved were careful that these situations did not lead to romantic involvements.

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Seventy-three percent of the group responded that Black and Indian students should be more involved in campus social life. Concerning sharing rooms, 88 percent stated it made little difference to them whether they shared a room with a Black or an Indian.

TABLE XXXIV (N=34)
FEELINGS OF M-TEPS STUDENTS RELATIVE TO RACIAL MIXING

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
5	I object to interracial dating.	3	15	62	20	0
9	I resent Indian men dating White women.	0	0	59	38	3
13	I resent White men dating Indian women.	0	6	62	32	0
16	I would rather have an Indian sharing a room with me than a Black.	0	3	56	32	9
17	I resent Black men dating Indian women.	0	9	62	26	3
24	I resent Indian men dating Black women.	3	12	50	29	6
29	I resent Black men dating White women.	18	15	47	20	0
32	The Black and Indian students should be more involved in campus social life.	23	50	15	3	9
34	Interracial dating is a personal thing and should not be opposed by any group on campus.	65	20	9	6	0
38	I resent White men dating Black women.	15	6	53	26	0
51	It is alright for Blacks, Indians and Whites to be together in social situations, but one must be careful that they do not lead to romantic involvements.	0	3	47	47	3

Sixty-seven percent of those answering in Table XXXV expressed that they had particular feelings about Black and Indian students on campus. All stated that Indians should benefit from the program the same as Blacks. Seventy-six percent said they did not need a special course in middle-class values. By an 82 percent majority, they said that Blacks studied as hard as Indians. Ninety-four percent of the M-TEPS students reported that they were not aggressive and hostile. That they took the pursuit of their studies seriously was reported by 76 percent of the group.

Eighty-eight percent of the M-TEPS students said the administration and faculty at the college should move faster in bringing more Black and Indian students on campus. They were divided almost evenly, 47 percent agreeing and 44 percent disagreeing, when asked if they wanted to help the Black and Indian students on campus, but they did not know how to start. Sixty-seven percent of them did state that they should make an effort to talk to the Black and Indian students on campus.

The M-TEPS students objected to a wait-and-see policy before becoming friendly with the Black and Indian students on campus by an 88 percent majority. Seventy-one percent of the group were willing to go out of their way to see that the Black and Indian students were successful on campus.

By a 91 percent majority, they liked attending classes and studying with Black and Indian people. Concerning good behavior on campus as a prerequisite to acceptance, 78 percent stated that Black and Indian students did not have to learn to behave on campus before they would accept them.

Eighty-two percent said there was appreciable evidence of White racism on the campus; only 18 percent responded differently. Of the group, 79 percent said if they protested their treatment on campus, they would have a right, and it would be a healthy sign.

TABLE XXXV
FEELINGS OF M-TEPS STUDENTS RELATIVE TO
MINORITY GROUPS ON CAMPUS (N=34)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
6	I have no particular feelings one way or the other about Black and Indian students on campus.	15	12	29	38	6
7	I would rather see Indians getting the benefit of this program than Blacks.	0	0	59	41	0
12	These students, unlike regular Concordia students, need special courses in middle-class values, such as studying hard, keeping dormitory rooms clean, importance of grades, etc.	0	18	26	50	6
14	Blacks study harder than Indians.	3	6	59	23	9
18	The Black and Indian students on this campus are aggressive and hostile.	3	0	47	47	3

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(table XXXV cont.)

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
19	We should move faster in bringing more Black and Indian students on campus.	44	44	9	3	0
21	I want to help the Black and Indian students on campus, but I do not know how to start.	15	32	35	9	9
25	I like attending classes and studying with Black and Indian people.	29	62	6	3	0
26	Even though this cause sounds good, I prefer a policy of wait-and-see before I become friendly with the Black and Indian students on campus.	0	9	29	59	3
28	Most Black and Indian students on campus take the pursuit of their studies seriously.	20	56	15	0	9
35	No matter how wonderful the idea, Black and Indian students have to learn to behave themselves before they will be acceptable to me on campus.	3	12	23	56	6
40	If the Black and Indian students protest their treatment on this campus, they would have a right and it would be a healthy sign.	20	59	12	3	6
46	I should make an effort to talk to the Black and Indian students on campus.	20	47	3	15	15
48	There is appreciable evidence of White racism on this campus.	47	35	15	3	0
49	I am willing to go out of my way to see that the Black and Indian students are successful on campus.	9	62	23	3	3

Ninety-one percent of those responding in Table XXXVI rejected the notion that most Black people have an offensive odor; by the same percentage, they disagreed with the idea that Indian people have a strange odor. Ninety-

seven percent said that Black and Indian students were as intelligent and honest as any other student. Eighty-five percent stated that Black and Indian students were no more willing to use unethical practices than any other people.

A majority of 88 percent said they felt badly when they saw how some Black and Indian people were being treated. Fifty-nine percent stated they would go out on the town with either a Black or an Indian. They disagreed by a 62 percent majority with the statement that even though the church teaches that all men are equal in the sight of God, it does not follow that they must go overboard in their relations with Black and Indian people; a sizeable percentage, 35 percent, agreed with this statement.

TABLE XXXVI (N=34)
FEELINGS OF M-TEPS STUDENTS RELATIVE TO MINORITY PERSONS

Item	Statement	Percentages				
		Strongly agree	Agree	Disagree	Strongly disagree	No opinion
10	Most Black people have an offensive odor.	3	3	20	71	3
11	Black and Indian students are as intelligent and honest as any other student.	68	29	0	0	3
20	Indian people have a strange odor.	0	3	41	50	6
27	I would rather go out on the town with a Black than an Indian.	6	20	41	18	15
36	I really feel badly when I see how some Blacks and Indians are being treated.	62	26	3	3	6
39	Even though the church teaches that all men are equal in the sight of God, it does not follow that I must go overboard in my relations with Black and Indian people.	3	59	15	20	3
45	To get what they want, Blacks and Indians, more than others, are willing to use unethical practices.	6	6	38	47	3

Retention

The following tables are a numerical itemization of enrollment figures of the M-TEPS students at Concordia for the first two years of the program.

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Group I in the tables refers to those who enrolled the first year of the program; Group II refers to those who enrolled the second year of the program.

TABLE XXXVII
M-TEPS ENROLLMENT

Sex	Years		
	1968-69	1969-70	
	Group I	Group I	Group II
Male	6	2	9
Female	20	17	18
Total	26	19	27

TABLE XXXVIII
M-TEPS STUDENTS REMAINING IN THE PROGRAM
AT THE END OF THE SCHOOL YEAR

Sex	Years		
	1968-69	1969-70	
	Group I	Group I	Group II
Male	2	2	8
Female	17	13	15
Total	19	15	23

According to the above tables, a total of 26 students entered Concordia College for the 1968-69 school year. Of this number, six were men and 20 were women. By the end of that school year, seven students had left the program for various reasons. Of the group that entered Concordia the first year of the program, 73 percent remained.

When the 1969-70 school year began, this 73 percent or 19 of this group returned. By the end of the second year of school, four of this group tentatively had left college, but had not completely severed ties with the program. The students had decided to drop out for one quarter, with the understanding that they would be allowed to re-enroll for the 1971-72 school year. This course was decided upon in cooperation with the coordinator for various reasons: two

were married and were having difficulties at home, the other two students were having financial troubles, which the program was unable to help cover. It was decided that a few months at home would help straighten out these concerns.

For the 1969-70 school year, 27 new individuals, nine men and 18 women, were recruited for the program. This brought to 53 the total number of students recruited for the program. Of the 27 recruited for the 1969-70 school year, 23 or 85 percent were still in the program in June.

After two years of the program, 38 of the 53 remained, with four in the community solving problems peculiar to their personal situations. Disregarding these four, the M-TEPS program in two years retained 71 percent of those originally enrolled.

Of those who discontinued the program, the most frequently appearing reason was no longer being interested in elementary education. Since this was the only program offered at the college under the auspices of the M-TEPS program, students who changed their goal had to seek admission elsewhere. Two students left for full-time employment, with the statement that they were concerned with earning "bread" now rather than delaying life for an uncertain future. One was counseled out for academic reasons toward the end of his second year. A young lady married a soldier and moved from the area.

ACT Test Scores

The ACT mean standard scores achieved by the entering freshman classes of 1968 and 1969 at Concordia College are reported in Table XXXIX. juxtaposed to these scores are the ACT mean standard scores of the M-TEPS students who entered the college in parallel years. In practically all areas, the ACT mean standard scores of the M-TEPS groups are slightly more than half of the corresponding scores for the freshman class for each of the years encompassed in this analysis.

As a rule of thumb, 17 was the ACT mean standard composite score used by the college as a point of rejection for admission. This cutoff point was rigid unless other factors justified it being waived. Some factors which could influence a reversal in decision for those below this score point were good grades in high school, a consistent progressive tendency in improvement through high school, or recommendations from qualified persons which strongly indicate a student should be given a chance at college. In the main, these factors indicated that acceptance for students with a composite score below 17 depended on how much the people in the admissions department knew about the individual seeking admission.

Based on this information, the data in Table XXXIX point out that as a group the mean standard score on the composite ACT test was below the acceptable college admission score. It also indicated that, by the judgment of some individuals, those students who were accepted into this program would

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not have been given a chance otherwise.

An analysis of the ACT standard scores of one of the M-TEPS students included in Table XXXIX may serve to indicate the reasoning behind acceptance of these students, despite the low scores achieved on the ACT testing programs. One individual scored: English, 17; mathematics, 13; social studies, 19; natural sciences, 10; composite, 15. These scores implied a pattern that did not show uniform growth in all areas. In short, educational gaps existed that needed to be filled in certain areas. Provisions of the program were directed toward fulfilling the needs in these specific areas where possible.

TABLE XXXIX

ACT MEAN STANDARD SCORE—CONCORDIA COLLEGE

Subjects	Entire Class Sept. 1968	M-TEPS Sept. 1968	Entire Class Sept. 1969	M-TEPS Sept. 1969
English	26.2	12.1	20.9	10.7
Mathematics	21.1	11.2	21.9	12.7
Social Studies	21.9	13.5	22.2	14.3
Natural Sciences	22.3	12.3	22.8	12.8
Composite	21.5	12.4	22.1	12.8

Cumulative College Grade-Point Averages

Based on the grading scheme indicated previously, the composite grade-point average of the 1968 freshman class at Concordia College was 2.48. When the cumulative college grade-point average was tabulated for the M-TEPS students who had entered in the fall of that year, it was found to be 2.22, .26 score points below the entire freshman class.

Although these cumulative grade-point averages were fairly close, it must be emphasized that the M-TEPS students were given extended and intensive help throughout the year. Individually, the G.P.A. of this group ranged from a low of 1.25 to a high of 3.40. Because this was the first year of the program, there may have been a slight tendency for those having these students in class to be somewhat lenient in marking.

The freshman class of the following year, 1969, earned a cumulative college grade-point average of 2.45. Students in the M-TEPS program who had entered during the same year earned a cumulative G.P.A. of 1.81. This represents .64 points below the cumulative average of the freshman class. Individually, the G.P.A. of this group ranged from a low of .25 to a high of 3.32.

The same helps were offered this second group, but the response in grade point was .41 points below the mean performance of the first M-TEPS students.

who had entered in the fall of 1968. One explanation for this may be that the teachers were less lenient in grading because it was the second year of the program. Another explanation could be that the M-TEPS students who first began the program thought they had to work hard toward success because they were pioneers and all eyes were upon them. The latter idea was expressed over and over to the coordinator by many members of the original group. In the thinking of the second M-TEPS group, this was not as prevalent.

Summary

A tabulation of responses on the check list administered to the various groups associated with the M-TEPS program was presented in this chapter. These groups were the advisory committee, administration, faculty, non-academic staff, sample students and the M-TEPS students. The results of this survey were arranged in tables showing the percentage of responses to each item. After each table, the various items were analyzed.

For ease of understanding, the items on the check list were organized under five categories pertaining to the statements, which clustered around certain feelings. These statements were itemized under the headings: (1) feelings expressing concern for general college life; (2) feelings toward program provisions; (3) feelings toward racial mixing; (4) feelings toward minority groups on campus; and (5) general feelings toward minority persons.

Tables XL and XLI summarize the check list replies of the various groups of respondents. A narrative summary of the major findings accompany these tables.

TABLE XL

CHECK LIST ITEMS MARKED "STRONGLY AGREE" AND "AGREE"
BY MORE THAN 50 PERCENT OF ONE OR MORE GROUPS

Category of Statement	Item No.	Statement	Advisory committee (N=17)	Administration (N=5)	Percentages			
					Faculty (N=52)	Non-academic staff (N=26)	Student sample (N=204)	M-TEPS students (N=34)
General Campus Life	1	Having more Black and Indian students at Concordia is a good thing.	88	100	96	80	86	100
	4	Black and Indian students should be integrated into every facet of Concordia College life.	88	100	88	66	92	79
	30	There is really something refreshing about the campus in having Black and Indian students here.	82	80	82	65	74	88

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(table XL cont.)

Category of Statement	Item No.	Statement	Advisory committee (N=17)	Percentages				
				Administration (N=5)	Faculty (N=52)	Non-academic staff (N=26)	Student sample (N=204)	M-TIPS students (N=34)
Program Provisions	42	Having more Black and Indian students on campus should have been a goal of the college years ago.	88	100	79	73	76	94
	15	Black and Indian people should be shown some preference to make up for the previous conditions of discrimination that have existed in this country.	47	80	57	31	18	73
	23	These students should not be singled out for special privileges any more than White students.	52	60	54	80	83	64
Racial Mixing	32	The Black and Indian students should be more involved in campus social life.	82	100	77	61	86	73
	34	Interracial dating is a personal thing and should not be opposed by any group on campus.	82	100	92	65	88	85
Minority Groups on Campus	19	We should move faster in bringing more Black and Indian students on campus.	65	80	52	43	45	88
	25	I like attending classes and studying with Black and Indian people.	65	80	75	31	90	91
	28	Most Black and Indian students on campus take the pursuit of their studies seriously.	76	100	66	54	63	76
	40	If the Black and Indian students protest their treatment on this campus, they would have a right and it would be a healthy sign.	70	100	44	42	22	79
	46	I should make an effort to talk to the Black and Indian students on campus.	65	100	82	65	85	67

(table XL cont.)

Category of Statement	Item No.	Statement	Advisory committee (N=17)	Administration (N=5)	Percentages			
					Faculty (N=52)	Non-academic staff (N=26)	Student sample (N=204)	M-TIPS students (N=34)
	48	There is appreciable evidence of White racism on campus.	47	60	44	100	29	82
	49	I am willing to go out of my way to see that the Black and Indian students are successful on campus.	82	100	92	73	59	71
Feelings Toward Minority Persons	11	Black and Indian students are as intelligent and honest as any other student.	88	100	94	92	86	97
	36	I really feel badly when I see how some Blacks and Indians are being treated.	82	100	77	77	86	88

TABLE XLI

CHECK LIST ITEMS MARKED "DISAGREE" AND "STRONGLY DISAGREE" BY MORE THAN 50 PERCENT OF ONE OR MORE GROUPS

Category of Statement	Item No.	Statement	Advisory committee (N=17)	Administration (N=5)	Percentages			
					Faculty (N=52)	Non-academic staff (N=26)	Student sample (N=204)	M-TIPS students (N=34)
General College Life	2	It is more important to have Black students at Concordia than Indian students.	70	60	75	81	88	88
	8	Concordia is a pretty good place. We really do not need all this concern about change.	70	100	92	61	86	91
	22	The increase of Black and Indian students on campus has brought about a corresponding lowering of our educational level.	88	100	86	77	91	88

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(table XLI cont.)

Category of Statement	Item No.	Statement	Advisory committee (N=17)	Administration (N=5)	Percentages			
					Faculty (N=52)	Non-academic staff (N=26)	Student sample (N=205)	M-T-PS students (N=34)
	31	When I see Black and White people together in social situations, I fear that our campus is headed for trouble.	76	60	90	8	95	94
	44	Students on this campus are not too friendly to other students.	41	100	64	61	81	23
	47	The college has contributed more to the program than it has received from Black and Indian students.	82	100	68	42	52	85
	50	The greater the percentage of Blacks and Indians on campus the less desirable will become our campus.	82	100	94	61	85	91
Program Provisions	3	There has been too much money wasted already in this country on scholarship programs for minority students.	82	100	92	65	86	94
	33	This program for Black and Indian students should be discontinued until we have evaluated the results of the last two years.	82	80	90	85	90	91
	37	Black and Indian students really do not appreciate the free educational opportunity they are being given.	64	100	71	50	55	85
	41	Black and Indian students on campus are getting a free ride without deserving it.	88	100	88	77	76	100
	43	I resent Black and Indian students being given scholarships to attend this college.	88	100	88	77	87	100
Racial Mixing	5	I object to interracial dating.	82	100	80	50	70	82
	9	I resent Indian men dating White women.	88	100	88	57	85	97

(table XLI cont.)

Category of Statement	Item No.	Statement	Advisory committee (N=17)	Administration (N=5)	Percentages			
					Faculty (N=52)	Non-academic staff (N=26)	Student sample (N=204)	M-TTPS students (N=34)
	13	I resent White men dating Indian women.	82	100	92	58	78	94
	16	I would rather have an Indian sharing a room with me than a Black.	53	80	82	57	79	88
	17	I resent Black men dating Indian women.	82	100	90	50	80	88
	24	I resent Indian men dating Black women.	32	100	86	46	82	79
	29	I resent Black men dating White women.	82	100	83	42	73	67
	38	I resent White men dating Black women.	82	100	84	38	73	79
	51	It is alright for Blacks, Indians and Whites to be together in social situations, but one must be careful that they do not lead to romantic involvements.	70	60	82	31	71	94
Minority Groups on Campus	6	I have no particular feelings one way or the other about Black and Indian students on campus.	76	80	72	35	73	67
	7	I would rather see Indians getting the benefit of this program than Blacks.	76	100	96	96	92	100
	12	These students, unlike regular Concordia students, need special courses in middle-class values, such as studying hard, keeping dormitory rooms clean, importance of grades, etc.	82	100	67	62	76	76
	14	Blacks study harder than Whites.	70	60	81	81	84	82
	18	The Blacks and Indians on this campus are aggressive and hostile.	76	100	96	81	89	94

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Table XLI (cont.)

Category of Statement	Item No.	Statement	Advisory committee (N=17)	Percentages				
				Administration (N=5)	Faculty (N=52)	Non-academic staff (N=26)	Student sample (N=204)	M-TEPS students (N=34)
	21	I want to help the Black and Indian students on campus, but I do not know how to start.	76	80	44	23	31	44
	26	Even though this cause sounds good, I prefer a policy of wait-and-see before I become friendly with the Black and Indian students on campus.	82	100	86	65	85	88
	35	No matter how wonderful the idea, Black and Indian students have to learn to behave themselves before they will be acceptable to me on campus.	76	100	77	38	61	79
Feelings Toward Minority Persons	10	Most Black people have an offensive odor.	88	100	96	81	94	91
	20	Indian people have a strange odor.	82	100	94	81	97	91
	27	I would rather go out on the town with a Black than an Indian.	53	80	71	66	83	59
	39	Even though the church teaches that all men are equal in the sight of God, it does not follow that I must go overboard in my relations with Black and Indian people.	65	100	66	46	60	35
	45	To get what they want, Blacks and Indians, more than others, are willing to use unethical practices.	82	100	83	50	76	85

A substantial majority of each category reporting said the general campus life was enhanced by having the Black and Indian M-TEPS students on campus. An overwhelming percentage indicated these students should be integrated into every facet of college life. Although there was a general approval of having the students on campus, there was concern expressed by a sizeable percentage of the non-academic staff that trouble might result when Black and White peo-

ple were together in social situations; only eight percent of this category disagreed with the statement.

Regarding student friendliness to other students, a large percentage of the M-TEPS students said this quality was lacking in the students; 23 percent of their number disagreed with the statement; the majority indicated the students on campus could be friendlier to other students.

General approval of the provisions of the M-TEPS program was expressed by well over 50 percent of those reporting. A substantial majority answered that the country had not wasted money on scholarship programs for minority students, and they held no resentment toward these students for receiving scholarships. They said the M-TEPS program should not be stopped for evaluation, but should continue. Also, they said these students were not wasting their educational opportunity.

Over 50 percent of the various categories responded that Black and Indian students should not be singled out for special privileges any more than White students. In keeping with this concept, only 18 percent of the students, 31 percent of the non-academic staff and 47 percent of the advisory committee said some preferential treatment toward Black and Indian people should be given to make up for the previous conditions of discrimination that have existed in this country. Seventy-three percent of the M-TEPS students, 80 percent of the administration and 57 percent of the faculty indicated preferential treatment was in order.

Concerning racial mixing, including interracial dating, there was general approval by well over 50 percent of those responding. This approval was given regardless of which combination of individuals were paired together. Over 80 percent from each of the groups expressed that interracial dating was a personal thing, and should not be opposed by any group on campus; only the non-academic staff fell short of this percentage.

In the majority of the items concerning racial mixing, the various categories of respondents overwhelmingly supported the concept of personal privilege in dating and socialization. This was not the case with the non-academic staff. On some of the items, only 50 percent of this group, and in some instances even less, had a favorable view when asked about interracial situations between persons.

In general, there was little opposition to having minority students on campus. The vast majority of those reporting said the Black and Indian students were as welcome on campus as the regular Concordia student; they studied as hard as the White students, and took the pursuit of their studies seriously; further, they were not aggressive or hostile. From an overall standpoint, more than 50 percent said they should make an effort to talk to the Black and Indian students and to help them. The largest percentage of those responding expressed that they were willing to go out of their way to see that the Black and Indian students were successful on campus.

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Concerning helping Black and Indian students, but not knowing how to start, less than 50 percent of the faculty, non-academic staff and regular and M-TEPS students agreed with the concept. A substantial majority of the advisory committee and the administration, however, wanted to help and knew how to start. Evidently, there were some misgivings on the part of the vast majority of respondents about how to begin to help the Black and Indian students on campus.

The Black and Indian students on campus were accepted by the vast majority. There was some hesitancy on the part of faculty, non-academic staff and students toward moving faster to bring more Black and Indian students to the campus. Slightly more than half, 52 percent, of the faculty agreed with the concept, while only 43 percent and 45 percent, respectively, of the non-academic staff and students agreed with this particular point.

Seventy percent or better of the advisory committee, administration and M-TEPS students said that, if Black and Indian students protested their treatment on campus, they would have a right, and it would be a healthy sign; only 44 percent of the faculty agreed with this idea; among the non-academic staff, only 42 percent agreed with the concept; when it came to the students, the percentage dropped to 22 percent.

Concerning White racism, 60 percent of the administration and 82 percent of the M-TEPS students said an appreciable evidence of it existed on campus. In the remaining categories of respondents, less than 50 percent agreed with this concept. Only 29 percent of the students and 12 percent of the non-academic staff answered that there was appreciable evidence of White racism on campus.

In relation to minority persons, the great majority, well over 70 percent in most cases, said they were human beings. They felt badly when they saw how some Blacks and Indians were being treated. They also indicated these students were as intelligent, ethical and honest as any other students.

A minority, 35 percent, of the M-TEPS students disagreed with the concept that even though the church teaches that all men are equal in the sight of God, it does not follow that they must go overboard in their relations with Black and Indian people. This means that the majority, 62 percent, of these students indicated that it does follow that people should go overboard in their relations with Black and Indian people. In the same vein, 46 percent of the non-academic staff expressed disagreement with this concept. The remainder of the categories expressed disagreement with the statement by well over 60 percent of those responding.

Factors, other than feelings, were explored in this chapter to give a more complete picture of the M-TEPS program. Figures concerning retention were stressed. The ACT mean standard test scores were presented and compared with the freshman class which entered at the same time. Lastly, the cumulative college grade points earned by the M-TEPS students were compared with the typ-

ical mean performance of the freshman classes entering in parallel years.

Regarding retention of M-TEPS students enrolled, well over half or 71 percent of the number originally recruited were still actively pursuing their goal after two years. This percentage was indicative of the holding power of the program.

The mean standard score on the ACT test for the M-TEPS students accepted for the program was below the acceptable Concordia College admission score. This meant that these students would not have been admitted to the college, except for the M-TEPS program. Despite these low ACT scores, a good percentage of the original M-TEPS students enrolled had managed to stay in college. Not only had they been able to survive, but, in many cases, individual students had been able to approach or surpass the cumulative college grade-point averages of the respective entering freshman classes at Concordia.

M-TEPS Revisited: Five Years Later

Any program worth its salt has to be able to withstand the pressures of time. The M-TEPS program, as most programs of this nature, was subjected to every conceivable effort to curtail it, reduce its numbers, halt its growth and even eliminate it from the campus.

Many and varied reasons were given for opposition to the program, but the program remained as a viable, on-going entity. In fact, it has stabilized and under the direction of its present director has been institutionalized.

In the 1973-74 school year, five years after its beginning, a total of 50 students were enrolled. This made a total of 147 students participating in the program since its 1968 inception. Of that total number, 29 had graduated with a four-year Bachelor of Arts degree in elementary teaching. Over those five years, 68 students had dropped out along the way for various reasons.

A further scrutiny of the program revealed that of the 29 who had graduated, 24 were working in their field or fields closely associated with their major; 16 had entered teaching in the Minneapolis-St. Paul metropolitan area; one had entered social work; one was a press secretary; four were nursery school teachers in the area; two were working in industry; two were in graduate school pursuing an advanced degree; two had returned home to take care of their family; and one had decided on the Lutheran ministry, and was studying at a seminary.

Not only had the student population stabilized to where there was a steady flow each year of students into the program as well as graduates moving out, but the program features had been refined and described. Five years before, there had been only a director who worked with the students. In 1973, there was an assistant to the director. The assistant's duties, under the direct supervision of the M-TEPS director, included counseling students in academic and personal problems, tutoring or assigning tutors to students, coordinating office activities, supervising peer-group counselors and tutors and planning and

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coordinating program meetings, social affairs and special events.

The tutoring program, which had been initiated at the inception of the program, had been refined and given a new title: peer-group counselor. These students were expected to maintain a cumulative grade-point average of 2.10 or above. They were employed 15 hours a week for \$2.25 per hour by the M-TEPS office and were considered an extension of it. Peer-counselors received their assigned students to tutor from the assistant to the director. There was a tutorial room provided in the office with a blackboard, but tutors and students were not confined to it. Other materials, such as text books, also were provided to tutors to assist them in helping the students.

Chapter Six

Concordia Model: Attitudinal and Administrative Concerns

Although Concordia is a small college, this factor does not preclude the extracting from the school's model of pertinent data which will help ensure success of minority recruitment programs on small and large campuses. There is a difference between commuter campuses, which large universities typically are, and the closely knit character of smaller colleges. The attitude embedded in the atmospherical personality of the larger university versus the smaller college is usually more liberal and open-minded; smaller colleges usually have a more conservative milieu about them.

Nevertheless, within both surroundings there exist some of the same attitudes by various groups as exhibited in the Concordia model. With this basic assumption and considering the Concordia experience, several pitfalls come to mind which should be taken into consideration. They are criteria selection, administrative commitment, compensatory education factors, commitment to equal education, philosophical attitude toward higher education, academic and social atmosphere, recruitment process and common intervening variables.

Criteria Selection

For everyone who enters the halls of ivy, there is some kind of selection process used. In the case of the Concordia program, several discriminators separated those who were admitted to the program and those who were not. Among these discriminators were the high school American College Test (A.C.T.) and grade-point average (GPA). Although these were traditional, there were hidden persuaders determined mainly through an interview. Motivation, desire and a willingness to give college a hard try weighed more heavily in the thinking of the recruiter than the GPA and other more obvious criteria.

It seems that administrators have to face the fact that there has to be some type of selection criteria, rather than every minority person being singled out as less intelligent than other prospective students in general, and consequently admit them *in toto*, leaving the college sorting-out process to take its toll gradually.

This really is not playing the game any fairer than the game was played in the past. To hold out higher education to these students when their chances of success are nil falls into the same category as designating a business as an equal-opportunity business when there is no commitment to hire minority people.

People are not unaware of selection. After all, there is picking and choosing even in the play games of the young. Therefore, there should be no hesitation to set some criteria for minority students. Consideration, however, should be given to background, level of past opportunity, motivation and survival instincts. This does not mean that grade-point average, American College Testing programs and other established ways should be discarded. It simply does mean that there are other techniques besides the regularly used ones.

Background, past opportunities, motivation and survival instincts can be learned from interviews. The thrust is to discern how the student handles himself. Is he competitive? Will he work to gain a goal? Will he have trouble because of the atmosphere he is placed in? Does he have control of himself? How hard is he willing to work? Is he willing to accept help without feelings of defeat and self-worthlessness? These are questions that a trained, skillful interviewer can assess. If the answers to these questions are positive, the assurance of success on campus has been improved greatly.

Administrative Commitment

The central administration of a college or university is a vital factor in the success or failure of a minority recruitment program. It is its willingness or unwillingness to be involved and the level of its involvement which determines in large measure the direction the program takes as well as the atmosphere of the school. If this sector of the college is not merely responsive, but committed, it would be safe to say the program will be successful. When the administration is just responding, it is reacting because of some pressure or force. When there is a commitment, however, administrators do what has to be done because they feel it is right. Being responsive will bring the minority student to the campus, but to keep him there demands commitment and dedication.

It is wise to know the difference between responsiveness and commitment. With the former, the students in a program will feel they need to create pressure to achieve a goal. With the latter, these same students will feel they have a friend in the administration. They will know that they can sit down at a table and talk a matter over. They will know that there is a sympathetic ear and respond accordingly.

Another factor that the administration should be cognizant of is that minority recruitment officers, who are easy to come by, do not make the real difference that affects the recruited students. The real link is the visible minority staff members in the classrooms and the administrative structure.

The simple logic here is that minority students seeing themselves represented on the staff will feel that they are not alone on campus. Some colleges and universities have attempted to eat their cake and have it too, merely by naming a minority person as director of a minority recruitment program. In far too many cases, this model has ended not only in frustration on the part of the recruited students, but also on the part of the director. Both frustrations have be-

come focused on the college. The concomitant results have been hostility, displaced maybe, but nevertheless directed toward the administration. Both suffer feelings of alienation. The students feel the director is a dupe for the administration. The director feels he is caught between the students and the administration, with no way out.

If there were other minority persons on the staff and in key positions, there would be linkages which would serve to block much of the hostility, because there would be more than one minority person to deal with any given situation that might arise. With one minority staff member, there is no give-and-take, no mulling over a situation because there is no one that might be sympathetic. With other minority staff members and administrators, a support system is created to, at the very least, dull a hostile thrust on the part of students and a total feeling of despair on the part of the director. At the most, with more than token representation of minority groups on the staff and in the administration, there can be a preparedness to deal with students and a working together to overcome whatever snag, to smooth troubled waters. In short; with the latter situation, there is a buying into the system by all parties concerned. And who is going to let falter something that he is a part of, a piece of which he owns?

Compensatory Education Factors

There is nothing inherently wrong with the concept of compensatory education, remedial help or counseling. Where trouble rears its ugly head is in the manner and means used to dispense these aids. The way they are handled gives rise to the cry of preferential treatment, a bitter pill to swallow by some!

The main concern in minority recruitment programs is how to give the student help. The best way is to meet the problem head-on by telling him that he needs special help. If he is college or university material, he should be big enough to know that if he wants to make it, he needs and must accept help.

The help should be in the mainstream of the school as part of a program where all students can get help when it is needed. By all standards, a college or university should stand in a position with a philosophy that encompasses all of its students. Many cases can be cited where not only the recruited minority students need help, but regularly admitted students as well. The preferential treatment cry, in so many cases, comes from mainstream students who need help, but find there is no place to which they can turn.

Compensatory education, as we are referring to it here, is really a form of segregation. Minority students are recruited, passed in review on campus and helped separately with no thought to others in similar educational circumstances. They should not be separated, but included with the mainstream students. It should be a concomitant to help him in the mainstream, not over to the side.

Commitment to Equal Education

In few programs is there a real commitment to equal education, both financially and academically. It isn't really giving someone something that everyone considers just and due; rather, it is given in the spirit of pacifying a portion of society. It is compensating with breastbeating for past inequalities.

In a review of past injustices, it was noted that there has been a denial of higher education to minority persons; therefore, they must be compensated. Many programs are like taking a person for a boat ride and letting him out in the middle of the stream, while other students are let out on the shore. In short, there is no real commitment to equal education.

When the mission of a college or university is considered, it is no wonder that there has been a slippage in recruitment of minority people for higher education: A college or university is in the business of educating people for a more productive place in society. This is accomplished either by the liberal arts avenue or by the many roads that lead toward occupations. Whichever road is pursued, the central core is education.

The college or university accomplishes its task by either leading students to or pushing them toward the educational trove. For minority recruitment programs and their students, there is hardly anyone who wants to lead or push them. Under the guise of the democratic process of the school, school officials have abdicated their responsibility. The bare fact remains: No one wants to be identified as an instigator.

Now, many programs sail along recruiting less and educating less until the recruitment ship anchors in dry dock with no one aboard; thus, no need for continuation. What was one time higher education's response to community has proved how little commitment there was to education. Community is no longer clamoring for these students to be educated. Because there was no real commitment on the part of higher education to educate these students in the first place, the death knell of these kinds of programs has been sounded.

Philosophical Attitude Toward Higher Education

The educational worm seems to be squirming in recent years, at least on the philosophical level. In the past, White society constantly admonished its children with the importance of a college education. Even the lower socio-economic Whites heard from their elders how they should strive to make their way through the halls of ivy. Even Tammy of "Tammy and the Bachelor" fame made the great sacrifice to receive a higher education so that she would not find herself wedded to the river and living in a river shanty for the rest of her "born days." Then came the big push for Blacks to achieve in the higher education realm.

Now the urging for higher education, backed by philosophical arguments, has subsided. Blacks are being told that they should not think so strongly of what once was considered the magic of higher education.

Even though vocational occupational themes seem to be the in thing to pursue, a word of caution should be observed. All too often memory is short. Things go in cycles. Not too many years ago, Blacks were not encouraged to seek a higher education. In fact, in some colleges and universities, they were banned from admission. The prevalent phrase was "learn a trade; don't worry about all that type of education." Then the schools began looking for students. Most schools of higher learning opened their doors. The atmosphere changed as it now is changing—philosophically. The question is, if things are cyclical, will not the push for higher education return to the forefront in the consciousness of society?

More important is that being involved in the higher-educational process is good for Blacks psychologically. Only a fraction of the population graduates from an institution of higher education. When they complete that education, they know they join an elite few. This is an excellent antidote to the rejection of pride feeling which so many exhibit.

Economic survival is a fact of life, but psychological survival must be considered, too. Through higher education, Blacks will become acquainted with the societal system, and this will enable them to deal more effectively with it. To complete their education, Blacks will have to know how to manipulate the system to their advantage. When they finish, they will have the economic and psychological tools for this task.

For the foregoing to reach fruition, a program for minorities has to be a long-range, rather than a temporary, one. The psychological connotation will become a reality, if the student is given every chance to succeed: The pride factor is obtained through achievement. Achievement in this sense means completion of higher education, or "I've been given every chance and this bag is not for me" verbalization on the part of the student.

Yet, what seems to be happening in institutions of higher learning is the returning to the business of educating middle-class students for middle-class life, rather than striving to raise the sights of a people too long abandoned, save for brief periods of conscience-hurting by the majority. If the psychology explored in this section is to have a meaning, then long-range recruitment and sustained efforts toward education of this segment of society must continue unabated.

Academic and Social Atmosphere

To have an effective recruitment program for Blacks, there has to be an atmosphere which is conducive to a feeling of security by the students as they walk on campus: their deep down inner being must be one of pride and dignity. In fact, people should be able to tell by their walk and facial expressions that they are proud of the school and themselves.

An atmosphere that is not conducive to pride and dignity has led many students on various campuses to belligerency trying to attain them. Their motives

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have been misunderstood in many cases. This has led many administrators, faculty and students to think, if not aloud, at least tacitly, "You dummies, we have a special program for you, and you respond this way."

What other way should they respond? They are human beings, too! They suffer from all the human frailties, if frailties they are, of belonging, loving and of wanting to be a part of things. Nobody wants to be an outsider. It is a rare creature that does not covet the in position in a situation. No more Blacks than Whites have that dare-to-be-different attitude. Blacks, as Whites, want to know and feel that pride and dignity of comfortableness in belonging.

In too many cases, Blacks feel like step-children of the school in academic and social situations. This is illustrated on the attitude scale as exemplified in the M-TEPS model. It shows up in many of the colleges and universities in courses where the school mandates a non-degreed person to teach these students in an area where White students are taught by a degreed person. Are not Blacks as deserving of the best?

The cry here is so often that "We cannot find a degreed Black and we want a Black on the staff." This is a cop-out, because degreed Blacks are becoming more and more numerous. At least, these students should be taught by someone who is seeking a higher level of education. The theory is that as these students see and know that the instructor is struggling to gain advancement, they will bite the academic bullet in search of their own educational fulfillment.

To succeed, a program must have a buying-in feature. This means that those who want to be part of the program must have a desire to belong. Once this is prevalent, the remainder is not as hard. Creating this atmosphere of pride and dignity opens the door for Black students to become actualized as part and parcel, not only of the academic world, but also of the social whirl of the school. When they feel inside that they belong, they will buy into the program, without strings attached.

Recruitment Process

With the experience that has been noted by many programs, it seems that in order to be successful the program must be geared to recruit local Blacks, rather than students from other parts of the nation. It would be excellent if a student transplanted from one section of the country to another could adjust to the accompanying personal and social problems which are inherent. Not only does he have to adjust to the school, with all that it entails, but also he must acclimatize to the area he finds himself immersed in, with its concomitant philosophies and idiosyncrasies. This is a double adjustment.

From the standpoint that psychological make-up does not vary a great deal from physiology, an analogy to the rejection of organs can be made. As transplants, organs do not function, if foreign to the body. Life styles differ in St. Louis, Missouri, from those in Mankato, Minnesota. It is different in Detroit, Michigan, than Pablo, Colorado. Thus the emphasis on local recruitment.

The exception to this foreign-body situation would be the case of someone earnestly buying into a program. Even then, he/she must have a basic understanding as to what he/she is getting into before attending.

Students from the locality would have a better chance of success because they would know what is expected from an area-wide standpoint, and they would be able to cope appropriately because that is what they have been doing for the greater share of their lives. This would leave them with only the concern of adjustment to the college.

Another very important element is the adults, their parents and others. In many cases, transplanted students have had a legitimate complaint. They have strained a situation, resulting in community upheaval, and there is no one to translate what is happening to the community at large. Locally recruited students would have communications help, because their parents as well as neighbors and friends would be in the community.

Another safety valve in this process would be that the students would have community people with which to rap. This would go a long way in allowing them to let off steam and to reach a new perspective. It also would afford adults, which the college or university could call on, to form an advisory committee to look at various aspects of the program in an effort to see how it relates to their young. Input here could lend valuable assistance regarding additions to or deletions from the programs which would help to make them better for the students and the school.

Common Intervening Variables

The Concordia model experienced a measure of success in its efforts because of the intervening variables or assumptions that underscored the program. These initial helping hands contributed greatly to the students being economically and politically solvent.

These intervening variables are mentioned specifically for the M-TEPS model. Among the 14 listed, there are several which were applicable to the success or failure of any minority recruitment program:

(1) The person selected to direct the program should be prepared to operate more in a counseling role, rather than in an administrative, decision-making role.

(2) Not all minority students are prepared equally for college; therefore, entering students are granted additional opportunity in the form of probationary extension, tutoring, special counseling, adjusted class loads and curricular modification to make up deficiencies so that success will be achieved in later college years.

(3) In order to effectively compete in the world of work, the time must come when all students compete on an equal basis. Therefore, by the junior year, all academic requirements must be met by all students.

(4) The greatest financial need exists in the first two years of college. There-

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fore, provisions have been made to assume up to the total college cost of the first two years, based on need. By the time a student is a college junior, he should have crystallized his vocational direction and should realize that borrowing for a college education is a reasonable expectation.

(5) Financial, academic or social commitments are limiting circumstances. This must be kept in mind so as to avoid breaking promises later.

(6) A conscious realization must be maintained by those involved in the program of the gap that exists between the racial, social and economic background of the M-TEPS students and the dominant American cultural pattern which the school supports and maintains.

(7) Implementation of this program depends on the realization of the aforementioned variables, but it depends much more on the actualization of a staff that is aware, sympathetic and knowledgeable.

The germ inherent in these variables is prevalent throughout the topics discussed in this chapter. They succinctly add spice to a long discourse. For the success of any minority program, there have to be elements of the foregoing undergirding it. The more of these provisions, the greater the success of the program. A model is good or bad, successful or doomed to failure, depending on the basic assumptions upon which it stands.

The Concordia model was well grounded. After seven years, it still is functioning. The intake process is just as viable as it was at its inception. There have been refinements, however. In some ways, it has been streamlined. This is good. For something to be of value, it periodically must be refined, rejuvenated and culled through the process of objectivity. Only then will it grow, mature and survive.

Chapter Seven

Avoidance of Past Pitfalls: Prescription for Minority Recruitment Programs

The Concordia program is a multi-faceted thrust by a small college to bring about an educational opportunity for a limited number of minority students.

Because an evaluation was conducted looking from various angles at the M-TEPS model, different aspects that affected those minority students were explored; attitudinal and administrative problems became apparent. A conscious effort behind the investigation was to assess the attitude which prevailed at the college; this was undertaken with the assumption that attitudes can generate a multiplicity of constructive as well as destructive endeavors. Inherent in the following conclusions are administrative concerns which need to be resolved.

To make the program viable and on-going, the attitudinal and administrative problems need to be dissected and dealt with, and alternatives generated and tested. This chapter briefly will discuss these as well as other facets that support and enhance the model. The last section raises questions in a further attempt toward perfection.

Attitudinal Concerns

The greater percentage of the M-TEPS students said the students at the college were unfriendly to each other. Real or imagined, it existed in the minds of these students; they said campus life was a cold, hard, businesslike existence. For them, the social give-and-take between human beings was absent.

Because this unfriendliness was not a prevalent feeling among the majority of the other respondents to the check list, something in the situation or in the minds of the M-TEPS students caused this alienation. This could have been brought about by racial differences, the special nature of the program within the college setting, or a mental rebuff, which warned the M-TEPS students not to participate in college social affairs. This feeling of not being a part of things produced administrative problems which hampered the operation of the program.

The general consensus concerning the M-TEPS program, with its scholarship provision, was favorable; all groups surveyed answered that these provisions should apply not only to Black and Indian students, but to White students, too; there should be no singling out for special privileges. This gave the impression that all students of whatever race were victims caught up in a maelstrom not of their own making. There was a decided break with this concept by the administration, faculty and M-TEPS students. Overwhelmingly, these

categories of respondents said the racial situation warranted preferential treatment. The difficulty with this dichotomy was how to specially treat Black and Indian students because of their unique situational background, without making the White students feel shortchanged and left out.

Contrary to popular opinion, the interracial situations at the college were not frightening to the majority of those responding to the check list. Based on the percentages of approval regarding the social situations involving interracial dating, the M-TEPS students were embedded in a favorable climate for social interaction. They would not be alienated on the social level by any of the groups surveyed. The non-academic staff, however, had some misgivings; their main objection was that it was alright for Blacks, Indians and Whites to be together in social situations, but this must not lead to romantic involvements. Notwithstanding this objection, the majority of those reporting agreed in the final analysis that it was a personal thing and should not be opposed by any group on campus. Within this context, the administrative problem was to convince the M-TEPS students that their fears were prejudicial and they need not be so concerned.

The M-TEPS students were welcomed on campus by all groups; in fact, the majority in each category was willing to go out of its way to see that these students were successful at Concordia. Despite this magnanimous attitude, the problem was that only the administration and advisory committee knew how to help these students. The greater number of faculty, non-academic staff, regular students and M-TEPS students wanted to help the Black and Indian students, but they did not know how. Although they were willing to help the M-TEPS students take part in every facet of college life and to be as successful as the regular Concordia students, they didn't know where to begin.

The groups surveyed showed no problem with the M-TEPS students who were already on campus; slightly more than half, 52 percent, of the faculty and 43 and 45 percent of the non-academic staff and students, respectively, however, said the college should move faster in bringing more Black and Indian students on campus. These groups wanted to help the M-TEPS students on campus and they wanted the program to continue, yet they were fearful of more Blacks and Indians coming to the college. This fact was hard to analyze clearly. Were the groups afraid of numerous Blacks and Indians descending on the campus, or were many of their previous responses a denial of how they really felt? Was it a genuine prejudicial fear, or was it just a teetering on the brink of conservatism? Whatever it was, an allaying of feelings in this area seems necessary.

If the M-TEPS students protested their treatment on campus, they would not be supported by the majority of the faculty, non-academic staff or the regular students; very few of the students sampled expressed that they would approve any action of protest on the part of the Black and Indian students. There apparently was a right and a wrong way of gaining redress of wrongs, or these

groups could have thought that the M-TEPS students had no grievances which warranted a protest. Clearly, the M-TEPS students had to find a way to bring their grievances to light without alienating the powerful faculty group or turning the student body against them.

White racism seemingly existed in the minds of the majority of the administration and the M-TEPS students. This attitude was not shared in the thinking of the remaining groups; a higher percentage of the M-TEPS students acknowledged the existence of White racism than the administration. Real or imaginary, the students' feelings of alienation and of not belonging to college life were prevalent, compounded by the possibility of White racism. It could be that there was a cause-and-effect relationship in the reactions of the M-TEPS students: Either they were alienated because of White racism or they felt White racism because they were alienated. Whichever, this concept was uppermost in the minds of 82 percent of these students.

Concerning the church, the majority of the M-TEPS students responded that the people at the college should live up to the tenets of their church. That is, if a tenet taught by the church is the equality of all men before God, then it followed that they should go overboard for Black and Indian people who are equal to them before God. Inherent in this was that this religious tenet has been taught to people for decades, with little carry over from childhood to adulthood. The problem the M-TEPS students identified was that the people at the college gave little more than lip service to this concept, for the concept implied that you go out of your way for all mankind, if you believe all men are equal in the sight of God.

College-Wide Action Steps

A broad-based, college-wide education program should be launched for the various groups who responded in the survey that they wanted to help the M-TEPS student, but did not know how. One phase of this program should involve small group sessions around the campus to discuss with faculty, regular students and non-academic staff ways they can be of service to these students.

Among other things, suggestions should be offered about making an effort to talk to and to be friendly with these students, to include them in college events, to create idle chatter time or bull sessions, and, above all, to have understanding and patience. The group sessions of this nature also should include some M-TEPS students so that a give-and-take exchange can occur concerning feelings of alienation and White racism. Hopefully, the carry over from these sessions will lead to a ripple effect throughout the college. Through this method, both sides may learn that some of their fears concerning each other are groundless.

Another phase of this program could develop through the student senate, with emphasis on what it means to feel alienated and to not be a part of the college. This group could devise ways of including more of the M-TEPS stu-

dents at various events; it might inaugurate a buddy system between White and M-TEPS students on the same basis as upperclassmen to freshmen. This may lead to a further breaking down of barriers.

A third phase of this program could be a rap clinic once a week for any student or faculty member on campus who has a gripe, complaint or information-seeking desire. The end product of this clinic would be direct answers for these concerns. It also could serve as a safety valve for the faculty and student body when the fears and accusations of preferential treatment reach a feverish pitch.

Intensive groups sessions with M-TEPS students seem warranted. These students need to explore, with their faculty coordinator as well as others on the campus, many of the findings inherent in this check list. In particular, they need to investigate their concepts of religion, alienation, White racism and their relationships with the White students at Concordia. They need to hold themselves up to a mirror and delve into whether their feelings are real or imaginary. Then, based on their assessments, constructive actions should be taken on the campus to correct these real or fancied misconceptions.

The M-TEPS program, as it matures and becomes well-established on campus, should open its provisions to a few White students who meet all the criteria, except race. This would be in line with the suggestion of the majority of those responding to the survey; they said, in effect, that special privileges over White students should be abandoned. Although some White students should be included in the program, care should be taken that the majority of the recruited students are needy Black and Indian students, maintaining the original intent of the program. Admitting some needy Whites would allay much of the criticism of the racial preferential treatment being offered. Many White students also need financial and tutorial helps. This would serve to bring together under one coordinator two separate student facets, which already exist on campus—the M-TEPS program and the regular financial-aid program.

Other Facets and Some Questions

There were many facets of this project which warranted further study and evaluation. The most pressing seemed to be an evaluation of the special helps offered by the college, advantages and disadvantages of preferential treatment, retention of M-TEPS students versus retention of the general Concordia student body and the identification of the factors involved in why the M-TEPS students, in view of the results of this survey, were not fully integrated into all phases of Concordia College life.

The special helps, such as adjusted course load, slowed-down instruction, tutorial helps and reading difficulties clinic, offered to M-TEPS students could stand to be looked at and evaluated. Were these concomitant aids of real value, or could these students have achieved as well as they did without them? Is any particular aid or combination of aids better suited than others for these stu-

dents? Would it be better to forget about supplemental assistance and concentrate on improving rapport between student and teacher?

It would be interesting to investigate the advantages and disadvantages inherent in the concept of preferential treatment. Emphasis should be directed toward how the reactions of the student body in this area affect the alienation feelings of the group being given preferential treatment. Do the remarks and obvious hostile feelings generated on campus produce an inferior or superior feeling in those who are given preferential treatment? How do you deal with the feelings of those students who think they are being slighted when others are given special treatment. What safeguards will best shield a project from criticism of this nature? Is the criticism of preferential treatment a necessary evil that in reality helps a project to grow and mature?

No attempt was made in this evaluation to compare the retention of the M-TEPS students with the retention of the general Concordia student body. Was the retention factor better, worse or the same? If better, what factors could have contributed to this? If worse, why? If the same, then why a program of this nature?

Considering the findings of this survey, why is there a hesitancy on the part of the M-TEPS students to become involved in all phases of the social life of the college? The findings in this study indicate that the various groups responding are open to participation by the M-TEPS students in every facet of the college. The academic side of college life is only part of the benefits to be gained. As the program is viewed now, only this facet is pursued to its fullest by the majority of the M-TEPS students. Why are they hesitant even after two years of being at college? What are the fears that keep M-TEPS students from fully participating in all aspects of campus life? Would these fears, if they did fully integrate into campus activities, become a reality despite the findings of the present survey?

Comments by Survey Participants

Many of the participants in the survey expressed themselves in the open-ended section of the attitude scale. The following excerpts are taken from the comments they made. They are divided into groups of respondents.

Comments from Advisory Committee members:

I see Blacks as people first—they have special problems because of society's attitude toward their Blackness and society's behavior toward them as Black people. Yet they have some assets because of who they are and what their experiences have been.

Some of my feelings don't fall into the either/or category. I think it is as equally important to have Black, Indian and other minority students on campus. I would not sacrifice one for the other. Nor would I set one against the other. I would not expect either one to sacrifice his identity, values and goals for the sake of the other. There has to be room for individual and group dif-

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ferences.

They [Blacks] have demonstrated a degree of uptightness which tends to alienate them from other Blacks, Whites and I suspect from themselves also. While the alienation is understandable, it nevertheless effectively diminishes communications and contributes little that is meaningful.

I believe the Indian is the most numerous minority in Minnesota and perhaps more neglected than Blacks. I don't want the two groups played off against each other or neglected by emphasis on the other, but more work should be done with the Indians now.

Why your hang up with race? Personally, it doesn't make a damn bit of difference what a person's color of skin is.

Both Blacks and Indians are underprivileged because of past and present stupid racial prejudice and unholy stereotyping.

It is our *privilege* and *duty* to do justice and practice love and mercy to all. Let us desist from emphasizing racial emphasis.

Your questionnaire is an insult to intelligence and to the teachings of scripture. All men are created in the image of God—all men are redeemed by the Son of God—all men are possessed of the capacity to be remade into the image of God by the sanctifying operation of the Holy Spirit.

Forget about race, and love and minister to all. Racism is damnable. You are not helping by calling attention to racial differences or cultural gaps.

While I do not personally object to dating or marriage of people of different backgrounds, I feel strongly that those contemplating marriage must be counseled so they see some of the hang ups they and others face or will face.

Comments from college administrators:

An explanation of interracial dating—there is nothing wrong with it. I do not resent it. For the sake of family I am honestly analyzing my feelings when I say I consider it unwise. I believe the statements have captured quite well my own personal feelings. I am still in the process of trying to remove racist feelings which crop up within me and keep me from leading the Christian life which I should in this respect.

Like men of other races, I find I cannot identify a person as a member of a race, but rather I hope I can see them as individuals.

Comments from faculty members:

I have feelings on interracial dating and marriage only because of the social problems they face in addition to the usual marital problems. This is based on experiences of two good friends of mine who are married to men of another race. It's been really tough for them and their children!

I am happy to have Black and Indian students on our campus, but I would like to avoid the feeling that we have "White," "Black," "Indian," etc. students here. To me they are all exciting young people and I appreciate them for their individual worth—not because they are of a particular color.

I feel that many of my answers are going to sound prejudiced, but they are true because so many Blacks and Indians are lower class. Thus, my answers are

directed at the lower class aspect (which is only inherent in the majority of their upbringings) and the two ideas cannot be divorced.

Blacks and Indians have given more to my classes than many students. Any difficulties that may come up are slight in comparison to what they offer. We need this program—Don't let it falter.

Blacks are not vocal enough on this campus about demanding their rights.

I feel one weakness in the program is that the faculty has not been properly educated to the problems of the Blacks. I know very few of my fellow staff members who have read extensively about the problems of racism.

So very often many of us wish to bridge the racial gap on campus, but we find minority students afraid and cannot find successful ways of reaching one another.

Comments from non-academic staff members:

I feel that this is a fine program by which many have benefited and will continue to benefit in one way or another. I for one, have become more open-minded about minority groups since this program began.

I feel some of the Black students on campus really work hard for what they receive academically. Some have been on the dean's list several times, others being close. I also feel the faculty have gone overboard trying to make college life a success for minority students, such as tutors, remedial reading, lengthening the probation period, etc. Why was this offered just to M-TEPS? No wonder the regular students don't feel it's fair. It isn't really!

Actually, I guess I've always been rather sheltered. Although for years I tried to pride myself on not being prejudiced—when it comes right down to it—I am to a point.

I definitely don't think that people of different races should date. It might lead to marriage which I don't believe is right. I think races should marry their own.

I would like to feel that I treat Blacks, Indians and Whites the same. Usually I find myself giving all students the benefit of a doubt and treat them as equals. However, if a student of any color is impolite to me I will not go overboard to be helpful the next time. I usually give them the official office attention and let it go at that.

The M-TEPS program has come a long way. It is sad for me to see that more people haven't been positively affected by it. We all expect too much of a new program.

The program opened my eyes to my own feelings and I am grateful for that.

That if we truly love God we will love our fellow man also regardless of color, therefore love is basic in our treatment of others.

We have good and bad in both races.

Comments from students sampled:

A young Canadian girl, age 17, in her freshman year—Some of these questions I will not answer because I don't think they have worth on a racial basis

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but rather on an individual basis. For example, it does not make any difference whether I go out on the town with a Black or an Indian—if I like him—and he's a friend I'd go regardless. Some Black and Indian students need courses in middle class values—others don't. It depends upon their background. For example, I have friends at home [Canada] who have lived on reservations all their lives—and in some areas they are just backwards, not because they are stupid but just because they haven't been exposed.

Sometimes I don't know how I feel when Blacks and Indians are treated badly. I really want to feel bad and I really want to help—but at the same time I'm willing to remain unconcerned.

An 18-year-old female freshman from a farm in rural Minnesota—There are some Blacks who probably have the negative attitude and want to use violence. These give a bad name to the rest of the Blacks. But the Blacks that I have gotten to know are very nice people and I think a lot of them. Right now I'm tutoring a small Negro girl and I really care about her education and want to help her.

A 19-year-old male from a small town in Minnesota—Just as we have a generation gap so also we have a racist gap which is obvious and theoretically solvable. However, practically, the situation is more complicated because until all people stop seeing White or Black as a unique identity, we will have our age-old race problem. Personally, I want every Black or Indian to be treated in every way that Whites are. But there are still too many people on both sides of the argument who can't see eye to eye.

A 19-year-old sophomore male from the Minneapolis-St. Paul metropolitan area—To tell the truth, I am more inclined to accept Indians rather than Blacks. I feel the Indians have been given a worse deal than Blacks, because I have seen some of their reservations, and after all this was their homeland. I do not object to intermarriage between Whites and Indians as with Blacks. I actually respect the Indians more than any other racial group in America, including Whites, because of the abuse they have taken and the serenity with which they took it. We, Whites, have a lot to learn, maybe more than the Blacks and Indians.

A 20-year-old junior girl from an out-of-state small town—I am from an all-White community [20,000], and associating with other races is a new experience for me. It has been an enjoyable experience, generally. I hope the M-TEPS program grows here at Concordia. I have a lot of respect for some of these students who have really been working hard.

A 20-year-old sophomore girl from a farm in rural Minnesota—Until I attended Concordia last year I had had absolutely no contact with any Black. They're people like me. I feel the need to prove myself, etc. Well, so do they in many instances, but it is always an individual thing.

An 18-year-old freshman girl from a farm in rural Minnesota—I just feel that this dating business is up to the individuals. It is their personal thing. I don't believe in telling anyone whom or who they can't date.

A 20-year-old girl in her junior year from the metropolitan area—Some of the Black students on this campus are the nicest people I know [not personal-

ly]. They work hard and take education seriously. Others appear to have the I-don't-care attitude. I really enjoy having them on campus. Others seem to be here just to raise a ruckus, but that is true of Whites also.

A 20-year-old sophomore male student from a metropolitan area outside the state of Minnesota - I feel they just as much as Whites should be given every opportunity available for advancement; however, because they are a minority group they should not be given any special privileges but should work like *most* Whites for their success.

A 22-year-old senior girl born and raised in a small town - Everyone should have to work a little for his keep, but I think the Negro as well as the Indian should be given more understanding and consideration and patience than we are giving them.

I think the Whites whole problem is that we are afraid of them and what they may do if they become more intelligent and powerful.

A 22-year-old male in his junior year from a small town outside the state of Minnesota - Blacks and Indians are exactly like Whites except for a complex, in a certain few, about being *repaid* for the wrongs done them years and decades and centuries ago. Equality *now* is the only answer.

An 18-year-old male student in his freshman year from a farm in rural Minnesota - I feel that some of the Black students do not deserve any sort of scholarship. Some of them seem to think that college is a great place to go to stay away from work or the army. It's too bad that some have to spoil it for everyone else [other Black students]. These that do work hard deserve everything they are getting.

An 18-year-old freshman girl from a small Minnesota town - To me, Blacks, Whites and Indians are all the same. I don't see that the color of one's skin is of any importance. I am a White female but I would have no misgivings about marrying either an Indian, a Negro or a person of another race. I think all their protests on race are stupid, ridiculous and pathetic. It really shows the stupidity of man. Maybe some Negroes and Indians are militant and lazy but so are some Whites and it is *not* the color of one's skin that makes a person that way. All men are equal in the sight of God and I think it is one of man's shortcomings if he can't (or I should say won't) accept that *fact*. I think everything should be done that can be to help people realize that all men are brothers.

A 20-year-old girl in her junior year from a rural Minnesota town - I feel no superior attitude towards Negroes, but I really resent it if they act like they are superior to me. I know that some are superior in intelligence and I'm willing to learn from them, but they should carry no chip on their shoulder because I'm not trying to carry a chip on my shoulder.

A 21-year-old female junior from a rural town outside of Minnesota - Sometimes I am scared of some of the Black students here on campus.

A 19-year-old male sophomore from the Minneapolis-St. Paul metropolitan area - This is asinine!

You are sick! Why must you ask sick, leading, presumptuous questions? This thing is an insult.

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I am prejudiced against groups—of any color! I only enjoy dealing with individuals and I am color blind!

Why White racism, why not Indian or Black or Yellow racism?

Your prejudices are terribly bold here!

I feel that a man is a man and is to be treated as an individual. If he proves to be a valuable, good, friendly or nice type, then he merits respect. If not, then perhaps he doesn't. Individuals are individuals; *not Blacks, not Indians, not White!*

A 19-year-old freshman from a small rural Minnesota town—I feel that Blacks should be given every opportunity that Whites have, but not be given everything and expected to give nothing in return. I intend always to be friendly with them, but I will never go out of my way and make myself super sweet or pushy. I will treat them as equals, because they are; and if they prefer to have little to do with me, that is their choice and I won't make a nuisance to try and change it. I will never refuse to talk to a Black.

An 18-year-old freshman male from an outstate small town—The Blacks shouldn't feel they're better than Whites. They don't really participate in school activities and usual seclude themselves from everyone. I don't feel I'm radical in my thoughts. The M-TEPS program should be more choosy in picking their students. Blacks should be happy they have such a program—poor Whites don't.

A senior girl from a small, rural Minnesota town—My thoughts are very confused. I am thinking now of a very close friend of mine who is a Negro. When I am with him, I notice nothing different. He's just a great guy! But sometimes I am crudely reminded of the difference in our skin by ignorant, rude onlookers. Before I came to Concordia, I had never even known a Negro person. When I told my parents about my new experience, they thought it was great, but.... At first, it made me mad that they added the "but" because I thought they were being prejudiced. Then, I realized what they were saying in one short word. It wasn't that they were prejudiced, it was just that they were trying to make me think—which I did. My parents thought it was just fine to have friends, but they wanted me to realize what would happen if our relationship should develop into something more than mere friendship. Even if I try not to see it, there are very acute prejudices between races. I realized that people belong to groups divided by the color of skin. My parents were trying to tell me that a child born of mixed parents had no group to belong to. This was true. I hated to admit it, but it was.

Comments from M-TEPS students:

A 20-year-old male sophomore student—The Blacks are beautiful people. Before we can say they are doing things unethical or just being violent we must understand why.

What has been done to the Black man in the last 200 years? Isn't he finally trying to get to where he should have been then? It's time for change and we are not going to get anything by sitting down and talking. That's all they've done for a long time—and where is the Black man today?

An 18-year-old female freshman—Blacks and Indians are willing to make something of their self. All they need is a chance.

A 26-year-old freshman girl—It would be extremely good if the White students were oriented in some way to understand the need for education. Somehow being Black and being educated in an inferior environment has caused traumatic experience. If the Whites would share some of the knowledge that they have, rather than fear someone copying from them, we could all learn some more.

A sophomore girl who refused to indicate her age—I don't feel that Concordia campus atmosphere is friendly. I feel that most of the friendliness is all make believe.

A 19-year-old male student—For Concordia to have a higher percentage of Blacks and Indians on campus or in school would be better for them and everybody else. Thus Concordia needs Afro-American History II, III, IV and other courses.

An 18-year-old Indian girl in her freshman year—On this campus, alienation of Black and Indian students is present, but not strongly. Some of these White kids on campus came from small farm towns and aren't familiar with Indians and Blacks. So out of ignorance, they don't really know how to act, and they don't realize Indians and Blacks are human. To overcome this they should understand the Blacks' feelings and the Indians' culture.

A 26-year-old freshman girl—Being Black I have a strong race pride. The disinterest I have expressed in interracial dating is due to a feeling that those minorities who date interracially have a certain feeling of social inferiority and can only affirm their worth by dating Whites. The time is for Black people to unite and get themselves together.

A 26-year-old female freshman—The pertinent question is not that Blacks and Whites, Indians and Whites or any other interracial combination will assimilate toward interracial mating. One group with pride in themselves will tend to preserve themselves. If Whites could realize this and quit judging other races by White middle-class standards they would have little to fear. They presume that they are so superior that other races would just naturally gravitate to them. If they would view other races as humans, capable of the same *basic* sentiments as themselves, then the exterior differences would appear as they really are—superficial.

For this reason, I am in favor of Concordia's program to bring Blacks and Indians to this school. The idea is noble. The methods do require improvement.

Summary

This chapter expressed some ideas that would help to make a minority recruitment model more efficient. It laid out a three-phase educational program for giving help to the minority students recruited; this program was directed toward the feelings of alienation the minority students on campus felt. It included, among others, rap clinics, the buddy-system technique and inclusion in college events.

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An overall look at the participants' attitudes and concerns brought the Concordia model into better perspective. Then, some college-wide action steps based on the outcomes relative to attitudes and problems further refined the program. Toward the end of this chapter thought-provoking questions attempted to further delineate the model.

The last section was devoted to comments made by the various survey participants.

Notes

1. John Egerton, *State Universities and Black Americans: An Inquiry Into Desegregation and Equity for Negroes in 100 Public Universities*, Southern Education Foundation, May 1969, p. 93.
2. Edward Jones graduated from Amherst College Aug. 23, 1826, just 14 days before John Russwurm received his diploma from Bowdoin College. This information was brought to Dr. Britts' attention after he had completed his Ph.D. dissertation.
3. John Egerton, *State Universities and Black Americans: An Inquiry Into Desegregation and Equity for Negroes in 100 Public Universities*, Southern Education Foundation, May 1969, p. 152.
4. *Ibid.*
5. Charles S. Johnson, *The Negro College Graduate*, University of North Carolina Press, Chapel Hill, N.C., 1938; reprinted by McGrath Publishing Co., College Park, Md., p. 7.
6. *Ibid.*
7. Samuel P. Wiggins, *The Desegregation Era in Higher Education*, McCutchan Publishing Corp., Berkeley, Calif., 1966, p. 1.
8. Carter G. Woodson, *The Education of the Negro Prior to 1861*, Associate Published, Inc., Washington, D.C., 1919; reprinted by Arno Press, N.Y., 1968, p. 258.
9. *Ibid.*, p. 262.
10. *Ibid.*, p. 263.
11. *Ibid.*, p. 265.
12. Samuel P. Wiggins, *The Desegregation Era in Higher Education*, McCutchan Publishing Corp., Berkeley, Calif., 1966, p. 1.
13. The agents referred to here are those persons usually connected with a religious body, who sought to make provisions for the education of the Black man, accepting him as an intelligent human being of worth and dignity. One such agent was the American Missionary Association.
14. Dwight Oliver Wendell Holmes, *The Evolution of the Negro College*, Bureau of Publications, Teachers College, Columbia University, New York, 1934, p. 79.
15. *Ibid.*, p. 82.
16. *Ibid.*, p. vi.
17. *Ibid.*, p. 4.
18. Charles H. Thompson, "The Relative Enrollment of Negroes in Higher Education," *Journal of Negro Education*, Vol. 22, 1943, p. 438.
19. Thomas Jesse Jones, *Educational Adaptations, Report of Ten Years Work of the Phelps-Stokes Fund, 1910-1920*, Phelps-Stokes Fund, N.Y., p. 29.
20. *Op. cit.*, Charles S. Johnson, p. 11.
21. *Ibid.*, p. 13.
22. *Ibid.*, p. 10.
23. *Ibid.*, p. 20.
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25. *Op. cit.*, Samuel P. Wiggins, pp. 4-5.
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Appendix (SAMPLE QUESTIONNAIRE)

METROPOLITAN TEACHER EDUCATION PROGRAM SELECTION SURVEY

Concordia College, St. Paul

INSTRUCTIONS: The Metropolitan Teacher Education Program Selection (M-TEPS) program was inaugurated at Concordia College during the summer of 1968. It is a program to recruit Black and Indian students for the elementary teaching profession who otherwise would not have the opportunity of a college education. The purpose of this survey is to assess the feelings of those connected with the Concordia program.

This survey consists of 51 statements. There are no right or wrong answers. What is wanted is your own individual feeling concerning each statement.

This survey is anonymous. After completion of the background information, please read each statement carefully and mark your response in the appropriate column on the right. As a help, it might be good to preface each statement with "My feeling toward Black and Indian students is...."

I. BACKGROUND INFORMATION

Check the appropriate blank in the following section that applies to you.

1. Age: ____ 2. Sex: M ____ F ____ 3. Number of years at Concordia: 1 ____
2 ____ 3 ____ 4 ____
4. Began freshman year at Concordia: Yes ____ No ____
5. Transfer student to Concordia: Yes ____ No ____
6. Program: Elementary Ed. ____ Social Work ____ Ministerial ____
Deaconess ____ General ____
7. Concentration: _____
8. Place of birth: _____
City State County
9. Where did you spend most of your childhood: _____
City State County
10. Parent's occupation: _____

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11. If employed at Concordia, state: Rank _____ Department _____
Position _____ Other occupation _____
12. Are you a member of the M-TEPS program: Yes _____ No _____
13. Marital status: Single _____ Married _____ Divorced _____ Widowed _____
Separated _____ Remarried _____
14. Dormitory student _____ Day student _____ Non-student _____
15. If you are a student, what percentage of your income is derived from:
Parents _____ Work-Study _____ Scholarship _____ Off-campus job _____
Loans _____ Other (specify) _____
16. Religious affiliation: _____
17. How often do you go to church: Once a week _____ Two or three times a
month _____ Once a year _____ Less _____
18. How many close friends (not necessarily on campus) do you have who are:
Black _____ Indian _____ White _____ Other _____
19. I think of myself as: Black _____ Indian _____ White _____ Other _____
20. Frequency of contact with: Blacks _____ Indians _____ White _____ Other _____

II. SURVEY STATEMENTS

Check the appropriate blank on the right that most nearly approaches your feeling.

Item	Statement	Strongly agree	Agree	Disagree	Strongly disagree	No opinion
1.	Having more Black and Indian students at Concordia College is a good thing.					
2.	It is more important to have Black students at Concordia than Indian students.					
3.	There has been too much money wasted already in this country on scholarship programs for minority students.					
4.	Black and Indian students really should be integrated into every facet of Concordia College life.					
5.	I object to interracial dating.					
6.	I have no particular feelings one way or the other about Black and Indian students on campus.					

7. I would rather see Indians getting the benefit of this program than Blacks.
8. Concordia is a pretty good place. We really do not need all this concern about change.
9. I resent Indian men dating White women.
10. Most Black people have an offensive odor.
11. Black and Indian students are as intelligent and honest as any other student.
12. These students, unlike regular Concordia students, need special courses in middle-class values, such as studying hard, keeping dormitory rooms clean, importance of grades, etc.
13. I resent White men dating Indian women.
14. Blacks study harder than Indians.
15. Black and Indian people should be shown some preference to make up for the previous conditions of discrimination that have existed in this country.
16. I would rather have an Indian sharing a room with me than a Black.
17. I resent Black men dating Indian women.
18. The Black and Indian students on this campus are aggressive and hostile.
19. We should move faster in bringing more Black and Indian students on campus.
20. Indian people have a strange odor.
21. I want to help the Black and Indian students on campus, but I do not know how to start.
22. The increase of Black and Indian students on campus has brought about a corresponding lowering of our educational level.
23. These students should not be singled out for special privileges any more than White students.
24. I resent Indian men dating Black women.
25. I like attending classes and studying with Black and Indian people.

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26. Even though this cause sounds good, I prefer a policy of wait-and-see before I become friendly with the Black and Indian students on campus.
27. I would rather go out on the town with a Black than an Indian.
28. Most Black and Indian students on campus take the pursuit of their studies seriously.
29. I resent Black men dating White women.
30. There is really something refreshing about the campus in having Black and Indian students here.
31. When I see Black and White people together in social situations I fear that our campus is headed for trouble.
32. The Black and Indian students should be more involved in campus social life.
33. This program for Black and Indian students should be discontinued until we have evaluated the results of the last two years.
34. Interracial dating is a personal thing and should not be opposed by any group on campus.
35. No matter how wonderful the idea, Black and Indian students have to learn to behave themselves before they will be acceptable to me on campus.
36. I really feel badly when I see how some Blacks and Indians are being treated.
37. Black and Indian students do not appreciate really the free educational opportunity they are being given.
38. I resent White men dating Black women.
39. Even though the church teaches that all men are equal in the sight of God, it does not follow that I must go overboard in my relations with Black and Indian people.
40. If the Black and Indian students protest their treatment on this campus, they would have a right and it would be a healthy sign.

41. Black and Indian students on campus are getting a free ride without deserving it.
42. Having more Black and Indian students on campus should have been a goal of the college years ago.
43. I resent Black and Indian students being given scholarships to attend this college.
44. Students on this campus are not too friendly with other students.
45. To get what they want, Blacks and Indians, more than others, are willing to use unethical practices.
46. I should make an effort to talk to the Black and Indian students on campus.
47. The college has contributed more to the program than it has received from Black and Indian students.
48. There is appreciable evidence of White racism on campus.
49. I am willing to go out of my way to see that Black and Indian students are successful on campus.
50. The greater the percentage of Black and Indians on campus the less desirable our campus will become.
51. It is alright for Blacks, Indians and Whites to be together in social situations, but one must be careful that they do not lead to romantic involvements.

III. COMMENTS

I have certain feelings about Blacks that have not been captured by these statements:

I have certain feelings about Indians that have not been captured by these statements:

I wish to comment further:

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